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Cover Note

July is a month of heritages: the United States and the Dominion of Canada (fully 95 percent of Era subscribers call one of those lands "home") each mark their day of beginning early in the month, and it is later in July that the Saints entered the Salt Lake Valley.

Artist Jerry Thompson pictures part of the heritages of all members of the Church: From Ohio: Kirtland Safety Society Bank Notes. From Illinois: Veteran Artillery Nauvoo Legion Insignia and a sword worn by the Prophet Joseph Smith in the Nauvoo Legion, as well as President John Taylor's watch that stopped an assassin's ball at the time of the martyrdom and the key to Carthage Jail. From early Salt Lake Valley: Seagull and crickets and an old daguerreotype of President Brigham Young.

See also "Seagulls and Crickets" on page 26.

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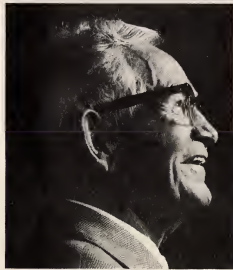
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The Editor's Page



The Temptations in Life

By President David O. McKay

● *Man was placed on earth to walk by faith. Mortality is to be a period of testing. Testing does not mean yielding to temptation, although temptation is undeniably a part of our life here upon earth.*

The Savior gave us the greatest example in all the world, and people everywhere, especially members of his Church, should ever have him in mind as the ideal. Just after the Savior's baptism, he was led up to the mount that is known as the Mount of Temptation. I do not know whether that is where he stood, where he fasted for 40 days, or not. But on some mount the tempter came

to him, so the scriptures tell us; and, as the tempter always does, he struck the Savior in what he thought was his weakest point.

After the Savior had fasted, the tempter thought he might be hungry. The first temptation, you will remember, began with these words: "If thou be the Son of God, command that these stones be made bread." (There is a stone in that area that is not unlike a Jewish wheat loaf, so that would make the temptation of it appeal all the stronger.) Christ's answer was: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The next temptation was an appeal to vanity: "If thou be the Son of God, cast thyself down [from a pinnacle of the temple]: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

And the Savior's answer was, "Thou shalt not tempt the Lord thy God." (Matt. 4:3-7.)

Satan had quoted Holy Writ in an attempt to win his point. Remember how Shakespeare has Antonio say in *The Merchant of Venice*:

"The devil can cite Scripture for his purpose.

An evil soul, producing holy witness,

Is like a villain with a smiling cheek;

A goodly apple rotten at the heart:

O, what a goodly outside falsehood hath!"

(Act I, Sc. 3.)

The third temptation was the love of wealth and power, when the tempter took Jesus to a high mountain and showed him the things of the world and their glory, saying: "All these things will I give thee, if thou wilt fall down and worship me."

Rising in the majesty of his divinity, Jesus said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Then the tempter slunk away, and we are told that angels came and ministered to the Lord. (Matt. 4:9-11.)

There is the story. Your greatest weakness will be the point at which Satan will try to tempt you, will try to win you; and if you have made yourself weak, he will add to that weakness. Resist him, and you will gain in strength. If he tempts you in another way, resist him again, and he will become weaker. In turn, you become stronger,

until you can say, no matter what your surroundings may be, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:8.)

Today, where do temptations come? They come to us in our social gatherings, in our politics, in our business relations, and in our employment. Temptation often comes when we think that no one is watching; but someone is usually watching, and that person will likely be quick to judge not only us, if they see us yield, but also the cause we represent. There may never come a greater opportunity for us to defend the Church than by our simply silently refusing to yield to temptation. In our meetings we sometimes sing:

"It may not be on the mountain height

Or over the stormy sea;

It may not be at the battle's front

My Lord will have need of me; . . .

I'll go where you want me to go, dear Lord,

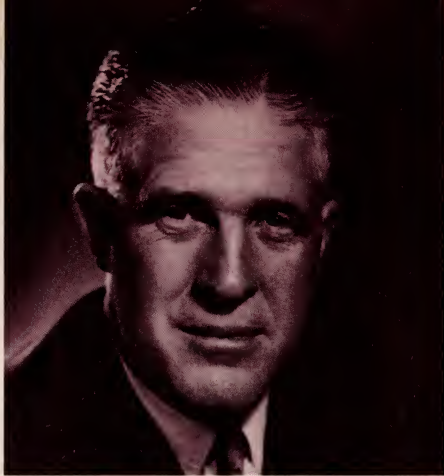
Over mountain, or plain, or sea;

I'll say what you want me to say, dear Lord;

I'll be what you want me to be." (Hymns, 75.)

When that still, small voice calls to the performance of duty, insignificant though it may seem, and though its performance may be unknown to anyone save the individual and God, he who responds gains corresponding strength. Temptation often comes in the same quiet way. Perhaps the yielding to it may not be known to anyone save the individual and his God, but if he does yield to it, he becomes to that extent weakened and spotted with the evil of the world.

Remember, you cannot tamper with the evil one. Resist temptation, resist Satan, and he will flee from you. ○



The Era Asks

George Romney About Politics

Few Latter-day Saints have been in the public eye as much as Governor George Romney of Michigan. Now in his third term as governor, he was formerly president and chairman of American Motors, during which time he guided the compact car revolution in America, and president of the Detroit Stake. Earlier this year he was a candidate for the Republican nomination for the presidency of the United States. Less well-known but equally important are his many hours of service and awards received for humanitarian service. His thoughts on civic responsibilities should be most interesting.

Q. From your experience, what kind of image do members of the Church have in the world today?

A. I have found that most people living outside the western Christian civilization know little, if anything, about the Church. For instance, while in India a few months ago, I learned that there were only 50 members of the Church in the whole country. It is obvious that few people in such a situation are even aware of our existence.

Europeans have had much more exposure to our Church and its concepts than have those in non-Christian nations, and, of course, people here in the United States are much better informed. Generally, I find people regard Latter-day Saints as industrious and honest. Many people admire members of the Church—and the Church itself—for our concern for our poor and incapacitated and our realistic programs

that provide relief while retaining individual dignity.

On the negative side, I find that many people are not certain as to whether we are Christians. They have no clear concept of our principles or beliefs. And more recently, many people wonder whether we are bigoted and racists, whether we consider Negroes, in particular, as inferior people—inferior in their relationship to other individuals and inferior in their relationship to Deity.

I often receive mail from members of the Church, and one of the things that disturbs me is the number of letters asking very picayune questions involving matters indicating a good deal of bigotry. I hope these letters represent a very small minority of the Church membership; nevertheless, to some extent they are an indication of narrowness. Generally speaking, people who have been acquainted with members of the Church have a favorable impression of them. However, I think we tend to assume that people know

“...we tend to assume that people know more about us than they do.”

more about us than they do.

Q. What do you think is the most pressing problem the world faces?

A. Lack of faith in God and in our fellowman. This condition is reflected in the lack of discipline, the decline of morality, the deterioration of family life, the weakening of personal responsibility, and the growth of the attitude that the world owes one a living and that one can get something for nothing. This decline in spirituality also contributes to a spirit of racism, which I believe is one of the biggest problems of the world today.

Another great problem is the growing economic spread between the “haves” and the “have-nots,” both in America and in nations throughout the world. But underneath these problems is the decline in religious conviction and faith, which produces a decline in the understanding of man’s relationship to God and to his fellowmen. Otherwise, you see, man would desire to share with his brothers and would really sacrifice for the welfare of others.

Q. What are your thoughts about the obligations of Latter-day Saints toward civic involvement?

A. Man cannot separate his spiritual life from his social, political, and economic life and remain free. Consequently, Latter-day Saints, above all people, should recognize that their spiritual concepts obligate them to involve themselves in social, political, and economic activities more than if they did not hold their particular religious convictions.

Unfortunately, some Church members tend to think that because the Church demands a great deal in terms of time and effort, they can slight their civic obligations. This is one reason why it is important that as many Church members as possible take part in Church activities; then no one is overloaded. If one looks at his various responsibilities, the Church and family come first. The Church exists to enable us to have a good, sound family life—but subordinate only to our Church and family life is our responsibility to involve ourselves in civic affairs.

Q. Some people—including some Latter-

day Saints—have equated politics as unworthy activity for high-minded people and have not involved themselves in political processes. What is your reaction to this attitude?

A. Political activity is only unworthy when worthy people fail to participate, and Church members, with their high principles, are the type of people who should be participating in order to eliminate unworthy political practices. The tragedy is that generally too few Americans take part in political affairs. Only two or three percent of us participate actively in the political parties.

Another regrettable aspect of American life is the tendency to excuse political conduct on the basis of “Oh, well, that’s politics”—as though something done for political reasons is less subject to criticism than the same thing done in business or social life. Actually, as one looks at the relative importance of things, the standards by which we measure people should be higher in politics and public affairs than in any field other than that of religion. We just cannot improve the political process—if that is our aim—without greater participation on the part of people who are best qualified to evaluate political standards.

Q. Have you found that compromise in political life is an attitude that endangers one morally or spiritually?

A. The person in political life can adhere to his standards just as much as he can in economic activity, or social activity, or even Church activity. There is no need to compromise with evil, but we should realize that compromise in and of itself is not immoral—if, for example, the political compromise is closer to ultimate goals and a realization of one’s principles. As governor, I had to compromise on the Michigan constitutional convention. For example, I did not think that we should have as many elected state officials as we had, because I did not think citizens could be well-informed about so many candidates. Neither did I think that state government, particularly the executive branch, could function as effectively with such a large number of elected administrative officials. So I undertook to authorize the governor to do what the President of the United States does—that is,

“People do resent Church members who take a ‘holier-than-thou’ attitude....”

to appoint the members of the cabinet. In my opinion, if the federal government had to function the way most state governments function, it would be very difficult for it to perform as effectively as it does. Well, I couldn't persuade the convention members to authorize the governor to appoint all the elected officials, but I was able to effect a compromise that resulted in the appointment of half of them and the election of half of them. Thus, I had attained 50 percent of my goal. Now, that compromise was not immoral.

Even the Church has compromises. I think the law of tithing is a compromise with the law of consecration, but the compromise is there because we first need to qualify ourselves in our ability to live the lesser law before we can live the higher law. There are individuals in political life who will compromise with evil or compromise their moral principles, but one does not have to do that.

Q. How does one cope with aspects of political life that may run counter to gospel principles?

A. I do not know of any aspect of life that is perfect. If there are political practices that are not as sound as they might be, one who gets into political life can use his position to bring about reliance upon better practices. But he should do the same thing in all areas of activity—business, social, and even Church. I am not aware of any inherent practices of political life that run counter to gospel principles.

One of the points I would like to stress is this: I think that members of the Church who have had experience in the priesthood quorums and Church auxiliaries are particularly qualified in the use of authority and in organizational procedures that promote the best results in any field, including political activity. I find that the most difficult tool people have to exercise is the tool of authority. And I do not know of any group of people who have been given better revelation and better guidance and better experience on the use of authority than Latter-day Saints.

Q. From your experience, can a Latter-day Saint mingle at ease and set others at ease

in social and political settings without lowering his Church standards?

A. Yes, he can. There is no question about the ability of a considerate person to do this. Most people respect individuals who live up to their beliefs. Of course, there are always exceptions. But I find this: people do resent Church members who take a “holier than thou” attitude and those who undertake to measure nonmembers on the basis of their own church standards. After all, many things that are moral or immoral to us may not be moral or immoral to nonmembers. Many things that to us are matters of conviction may not be matters of conviction to others. I find that Church members tend to encounter difficulties in social situations when they try to measure everybody else by the standards they apply to themselves.

When I came to Detroit, many people in Washington said to me, “How do you expect to get ahead in the automobile industry, with those whiskey-drinking, cigar-chewing car makers?” Well, I didn't find it difficult to get ahead in the automobile industry, and I didn't have to chew cigars or drink whiskey to do it either, but I did have to demonstrate that I had capacity and ability to work with people and to be with them without making them feel uncomfortable. The same prediction was made when I went into politics, and many of the letters from Church members have been critical about inconsequential things, things that are not matters of Church principles. I have found that people with whom I associate are just as happy to have me drink tomato juice or lemonade as what they are drinking. They are not offended by it in any way.

Q. Were you ever embarrassed during your campaign or political career because of your fellow Latter-day Saints' behavior and attitudes?

A. Rarely have I been embarrassed by the attitudes or actions of individual members. Certainly in the main they have been very helpful, and when I have attended political meetings where Church members have been present, generally speaking, they have handled themselves very well. There have been times when Church members—even in their own homes—

“...we should be leaders in the struggle for social justice and social order.”

have referred slightly to a person present as a nonmember or not of our group. But I think the principal problem that I have experienced politically has been from the uncertainty of nonmembers as to our attitude toward racial issues. There seems to be a genuine question as to whether we really believe Negroes and all others are entitled to full citizenship.

Q. How do you answer that question?

A. I indicate that the Church policy is the one voiced by the First Presidency, namely, we believe in the Declaration of Independence and in the Constitution of the United States and that all people are entitled to full citizenship. I also ask people to look at my record in undertaking to eliminate social injustices and racial discrimination. And I point out that one should judge another on the basis of his actions rather than on the impressions others have of him. I have refused to get into a discussion on Church doctrine because I do not think you can discuss Church doctrine without discussing the preexistence, the post-existence, and all our concepts that might help people to understand that we really do not have racist viewpoints. The minute you do that, you inject religious arguments into public affairs, and we do not believe in that. We believe in maintaining the separation of Church and state.

There is also some question as to whether the Church endorses the John Birch Society, or certain other activities in which some Church members are taking a very active part. Actually, I guess some people wondered whether the Church endorsed George Romney; well, of course it did not, and it doesn't endorse those other actions of certain well-meaning members either, because it is not the role of the Church to endorse such things.

Q. What are your thoughts about the nature of the U.S. Constitution as related to the gospel?

A. The U.S. Constitution is derived from the principles voiced in the Declaration of Independence, and both documents are based on religious principles. It was the adoption of those principles that made it possible for the gospel to be restored and for the United States of America to be what it is, namely, a nation of

destiny—a nation, as Lincoln said, “that was the last best hope of earth.” Now I happen to think that the U.S. Constitution is in the greatest jeopardy, and that it is very important that constitutional principles be strengthened. This strengthening is essential if we are to continue the type of freedom we have enjoyed in America, including the freedom to worship according to the dictates of our own consciences.

Q. Has the concept that the U.S. Constitution was divinely inspired influenced your thinking?

A. Yes, it has. As I have seen political apathy jeopardize our political institutions and principles, I have become concerned. As I have seen our nation's failure to grant full citizenship to people because of race, I have become concerned. As I have seen the federal government grow in its power and increasingly dominate state and local units of government and intervene in private affairs to the point of jeopardizing personal responsibility, I have become concerned. I am sure that my concern is the result of my conviction about the character of constitutional principles. We need, in my opinion, to strengthen state and local government in America if we are to maintain our constitutional form of government.

I believe that one great government threat today is the opposite of what it was in Lincoln's time. In his day the threat was the destruction of the nation and the federal government as a result of the excess sovereignty of the states. Today we have the opposite problem: a threatened destruction, as a result of the excess federal power, of the basic constitutional distribution of governmental power between the federal government and the states.

Q. In your opinion, has the revelation concerning the men who were raised up to create the U.S. Constitution (D&C 101:77, 80) been misinterpreted by some people to mean that no alterations in the Constitution are possible?

A. In my opinion, if the members of the Church interpret the revelation to mean that no changes can be made in the Constitution, then they are interpreting the revelation wrongly, because one of the things that

"In my opinion, some people interpret wrongly D & C 101:77 to mean that no changes can be made in the Constitution."

makes the Constitution such an important document is the provision it provides by which it can be changed as change is needed—and change is needed. But the procedures for change are written into the Constitution, and this undoubtedly constituted a major part of the inspiration of the Founding Fathers. They recognized that in order to meet changing circumstances, there would have to be amendments. Certainly in this day, when we face such widespread problems of a new character, it is perfectly clear that we need to be able to say without any question that change can be made to correct inequities and injustices. But the fact that change can come about in a peaceful and orderly way and is provided for in the Constitution is one of the major reasons why we can insist that no one has the right to violate the law.

Q. How do you feel about the large U.S. national debt?

A. America is going down the road to bankruptcy, the same road that Britain has walked. We are spending unwisely and pursuing economic policies that threaten to destroy our competitive economic system. I happen to believe that the nation is gravely threatened. I think it is threatened politically as a result of the concentration of power, and I think it is threatened economically by excessive concentration of economic power. This same threat has extended itself into the social field, where those who suffer injustices and discrimination think that the way to get ahead in America is to organize power and then to abuse that power.

Q. How would you solve the problem of social unrest in America?

A. Briefly stated, we cannot have social order without social justice. We need to show by action that we can achieve social justice for all through orderly and peaceful change.

Believing as we do in the literal fatherhood of God and brotherhood of men of all races and colors, we should be leaders in the struggle for social justice and social order. No American is justified in breaking the law. But neither are we justified in denying human dignity, full citizenship, and equal justice and opportunity because of race and color.

As the early members of the Church were in the

forefront of the struggle to eliminate slavery, we should be in the forefront of the struggle to maintain law and order and to eliminate social injustice and second-class citizenship for Negroes and others. Unquestionably there are subversives who are trying to take advantage of present social unrest, but their efforts will not be too dangerous unless Negroes generally give up hope of early full-fledged participation in the American Dream as full-fledged citizens.

We should not forget what Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), or what the Book of Mormon tells us: "... [the Lord] doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (2 Ne. 26:33.)

Q. Have you found political experience satisfying and fruitful?

A. I find it tremendously satisfying and fruitful. It's a very arduous form of activity, but it has given my whole life a new dimension. It has made me more conscious of domestic and world problems. It has provided me with a greater appreciation of the sacrifices that are made by those who give themselves to public service, who have to go through political campaigns, and who in effect almost become public property. But that kind of sacrifice is worthwhile because of the satisfaction that comes from rendering public service.

May I also note in closing that I think we need greater emphasis on the importance of faith, education, work, and cooperation, and that Church members are in a position to emphasize the importance of these things in public life. You know, it isn't as important that we are completely successful in all of our public and political undertakings as it is that we do what we can. Someone has truly said, "Every work has its influence, and every act weighs in the final balance. It matters little whether our eyes behold the victory or whether we die in the midst of the conflict." ○



With quivering rage
she took pen, ink,
and paper and wrote:

WITH WHAT MEASURE

By Virginia Maughan Kammeyer

● She lifted the bean pot from the hearth with hands that were calloused and rough—field-work hands; but the face she raised was young. “What does he mean by ‘forgiveness?’” she asked sharply.

Her father rested his arms on the table. The long ride into Salt Lake City for April conference had been tiring, but worth it. He wrinkled his brow in thought. It was important to get the words exactly right. “Since this year marks the fiftieth anniversary of the founding of the Church, President Taylor wishes to observe it as a jubilee year with a forgiveness of all debts. It seems that they used to do that back in Old Testament times—let the slaves go free and that sort of thing.”

She set the beans on the table and dished a plate for her father. The little boys, Joseph and Benjamin, had eaten long ago and were now in bed, but she had kept the food hot for his late return. “We haven’t any slaves,” she observed wryly.

“We are supposed to put a different interpretation on it. These were President Taylor’s words, as nearly as I can remember them: ‘Free the worthy, debt-bound brother if you can. Let there be no rich among us from whose tables fall only crumbs to feed a wounded Lazarus.’ The Church is setting the example by striking from the records the \$800,000 that is due the Perpetual Emigration Fund.”

She gave a short laugh. “We have a ‘debt-bound’ brother, all right, but he is hardly what you would call worthy. And we couldn’t, by any stretch of the imagination, be called rich.”

“This counsel was meant for all members of the Church. I think that we should free the Aaronsons of their debt.”

“Father!” Her eyes flashed with indignation. “Surely you don’t mean that! Of all the worthless, lazy, no-account people in the world, the Aaronsons are the worst!”

"Martha, my dear, the Lord has said, 'Judge not, that ye be not judged.'"

"It isn't a matter of judgment! It's a matter of what's right! For eight years you've allowed them to live on our land. It was good land when they settled down there—the best part of our acreage. They've let it go to ruin; and as for *paying* for it—they give us a dribble here, a dab there when they feel like it, and always with the excuse that times are hard and they can't meet the entire payment!"

"Times *have* been hard. The drought last summer was a hardship to many people."

"And to us included!" She threw her arms around his neck with a sob. "I love you, Father! But why do you always have to be so *kind* to people? They just take advantage of you!"

He patted her back and said mildly, "Well, well—it's something I just can't help, I guess." He took her rough hand and rubbed a finger over the callouses. "Little girl, you've had a difficult time since your mother died—never any fun. You've spent your youth doing for me and the boys. I wish it could be different. But someday I'll make it up to you. We'll have a house on the hill."

The house on the hill! That had been the hope, the sustaining force that had kept her going. While other girls went to dances and parties and flirted shyly with young men, she had stayed at home and cooked, cleaned, washed, ironed, and worked beside her father in the fields. They had taken the Aaronsons as tenants so there would be money for the new house. And now Father was proposing to cancel the debt.

A tear squeezed through her eyelids. Her father took out his big handkerchief and wiped it away. "You are the woman of the house," he said, "and are entitled to a voice. I won't decide without your approval. But let us sleep on it and pray for guidance."

In her small bedroom Martha sat brushing her hair. The glossy, brown ripples, always pinned back severely during the day, tumbled around her shoulders. She looked in the wavy mirror. Her complexion was good. Her eyes were lovely. Was this the way her mother had looked, preparing for a ball? Mother had been a southern belle, reared in luxury. She had given up what she had for the gospel and had never complained, but the hard life had finally killed

her. Father had built the little cabin down by the creek so she would not have to go far for water. He had promised her that someday he would build her a fine house like the one she had left, only not so large, of course. They had the spot picked out on top of the hill by a grove of maples. Mother had never gotten her house. Would Martha be denied it too? "It's not just for me," she said fiercely to the image in the mirror. "It's little Benjamin! The doctor said he wouldn't have so much croup and sickness if we could move up to dry ground."

She dropped her head in despair and sadly went to bed. But she couldn't sleep. Her whole being cried out for beauty, for a release from meaningless drudgery. She got up and went across the room in the dark. A trunk stood in the corner, and she lifted the lid. A fragrance came to her of lavender, and she began to weep. All that was left of a mother long dead was in this trunk—a yellowed satin wedding dress, some letters done up in ribbon, a heavy silver tea set wrapped in flannel, and the fragrance.

It seemed as though everything went wrong the next day. Little Benjamin was sick and had to stay home from school. Between nursing him and trying to do the ironing, she scorched Father's best shirt. And to top it off, Father came in at noon and said the hired man had quit. "I'm sorry, my dear," he said in his gentle voice, as though it were his fault. "This means you will have to go to town tomorrow and hire a new man. I have promised to go up to the canyon with Brother O'Malley to cut cedar posts, and you can't be here without help."

"It's all right, Father. I'll go." She dreaded the trip. It would mean going to the labor exchange and mingling with the roughest kind of men. But Father was right. They had to have a hired man.

After Father left the next morning with Brother O'Malley, she saw young Joseph off to school and made little Benjamin promise to stay in bed while she was gone; then she saddled the mare for the ride into town. At the labor exchange she sat primly on a bench waiting her turn, while around her lounged miners, teamsters, and railroad men, exchanging stories and coarse jokes. At last, with relief, she stood before Mr. Cutler, who said with surprise, "Why, Miss Martha, what are you doing here?"

"She dropped her head in despair--crying out
for release from meaningless drudgery."

"We need a hired man, Mr. Cutler. The old one left us, and my father was not able to come himself."

"You're not the only one having problems, ma'am. See that big fellow over in the corner, cussing to his friends? He's boss of the Overland Freight, hauling supplies up to Montana. His best teamster just quit on him--young Jonah Aaronson."

"Oh?" Martha wasn't really surprised. It was like the Aaronsons to be unreliable.

Mr. Cutler settled down to gossip, oblivious of the line of impatient men waiting for his services. "Yep. He just up and quit without a by-your-leave. Drew all his pay--over a thousand dollars."

Trying hard to control her shock, Martha said, "What do you suppose he intends to do?"

Mr. Cutler laughed. "Do? What would any young man with a thousand dollars do? Blow it on a good time, I guess."

She spoke quickly. "I must go, Mr. Cutler. Will you send us a hired man?"

"Yes, ma'am! As soon as I can this afternoon."

Going home, she dug a furious heel into the mare's side. So Jonah Aaronson was in possession of a thousand dollars! He was the oldest of the six Aaronson children, near her own age. She remembered him as a starved-looking boy who wore thin, ragged clothes and always crept in late to school. He had gone to freighting when he was 18. It was hard, rough work, but the pay was good. He had stuck it out for two years, and now he apparently intended to have his fun.

The more she thought about it, the angrier she grew. "It's *our* money! If his trashy, worthless father won't pay the debt, then the son should!"

When she reached home, little Benjamin's cough was worse. He had gotten up in her absence and played around in his nightshirt, and now he was hacking worse than before. She prepared a mustard plaster and some peppermint tea for him, and thought for the hundredth time, "If we had a decent house, up where it's dry, he wouldn't be sick all the time."

She slapped the mustard plaster on the little boy's chest. "I'm going to do it!" she declared. Ignoring Benjamin's protests, she flew to her room and banged the door. With quivering rage she took pen, ink, and paper and wrote:

Mr. Jonah Aaronson
Sir:

It has come to my attention that you have severed your employment with the Overland Freight Company, and are in receipt of a large sum of money. As you cannot help being aware, your family has been in debt to us for eight years for the land on which you are now living. Since your father is either unable or unwilling to pay what he owes, it seems to me that the moral obligation falls upon you. We would appreciate payment as soon as possible.

Martha Dicken

She marched to the door, saw Joseph wandering up the lane from school, and called out to him. "Take this letter to the Aaronsons'. Be sure you give it to *Jonah* Aaronson."

The next day as she was hanging up the wash she saw him come to the house. He did not turn to speak to her; he set a package on the step and strode off.

There was no letter--only a bundle of money, one thousand dollars in bills. She grabbed the money, rushed into the house, and embraced little Benjamin. "Benji!" she cried. "At last we're going to have the house on the hill! And you'll get well, and everything will be beautiful!" Little Benjamin watched, astonished, as she danced around the room singing a song.

She could hardly wait for Father to come home. When he arrived Saturday evening, he looked tired and unwell. He had caught a heavy cold up in the mountains, so she left the rest of the chores to the new hired man and put him straight to bed. "I'll tell him in the morning," she said to herself.

For the first time in years Father was too ill to go to Sunday School, so Martha and the little boys went without him. She sat in her bonnet and best black dress and sang the hymns and listened to the lesson, but the whole time her mind was on the money tucked under her mattress at home.

After church the bishop stood by the door shaking hands with everybody.

"Where is your good father today, Martha?"

"He is ill, Bishop, and couldn't come."

"I'm sorry to hear that. I will try to stop by this afternoon and see him."

"Thank you," she said. "I'm sure he would appreciate it." →

"His anger spent, he let the reins hang loose,
and dropped his head on his chest."

"There are some others absent this morning. Not a one of the Aaronsons came. Do you know why?"

She flushed, and for some reason she felt a little guilty. "I'm sure I don't know."

At home, as she cut bread and poured milk for their meal, she laid a careful plan for the surprise. She would take her father a tray, and when he lifted the napkin, there would be the money.

Her father called, "Martha, my dear."

"What is it, Father?"

His face wore an anxious look. "I've been waiting for you to come home. The Aaronsons have had some trouble. Could you go over there and see what you can do to help?"

"What is the matter?"

"Sister Aaronson came over this morning crying. She said that Jonah had left home."

"Did he give a reason?"

"No, he simply left a note saying, 'I am leaving, and will never come back.'"

Martha's throat felt very tight. "Perhaps he has gone back to freighting."

"No, that is what is so strange. The boy went to the bishop a month ago and asked if he could fill a

mission. He had saved almost all the money he had earned for that purpose. His family was very proud of him, and he was merely waiting for his call. So it's strange that he would disappear. Would you go over and see if you can comfort Sister Aaronson, Martha?"

But there was no answer. She had fled to her room and was on her knees, struggling with the realization of the frightful thing she had done and crying, "Lord, forgive me! Forgive me!"

* * *

Far out on the desert Jonah Aaronson slowed his horse to a walk. His anger was spent. He let the reins hang loose and dropped his head on his chest. The tired horse, glad for relief from the furious, galloping pace, plodded slowly. Gradually the boy became aware of a jogging rhythm that seemed to be saying, "She didn't know. She didn't know. She didn't know."

He pulled on the reins, and the grateful horse stopped. For many minutes Jonah sat thinking, then turned about and began to retrace his way.

"I'll go back . . . get another freighting job . . . save my money again . . . and someday, I'll serve the Lord the way he wants me to!"

○

Lexicon

By Christie Jeffries

*There are three loves that interweave
In hearts of men until they seem
To hold in fee what men believe
Of goodness, beauty, truth, and dream.*

*These are the verities so dear
Their worth can never be assessed—
A homeland free from hate and fear,
Abodes that love and faith have blest.*

*Each man must read love's lexicon.
Some scan in haste; some slowly plod;
But each must found his strength upon
Love for his country, home, and God.*

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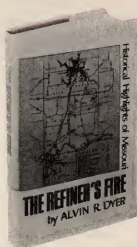
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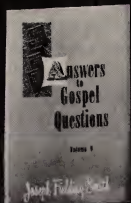
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ERA JULY 68



By Dr. J. Wesley Robb

A new religion is emerging in Soviet Russia 50 years after the Communist revolution, according to recent reports by educators and observant travelers. The so-called religion has three elements: Marxism-Leninism, a moral concern for developing a new society, and a feeling for nature. The aggregate of all this reflects many influences, including the Judeo-Christian ethic, but it is not a religion of belief in a personal God.

"Whether the majority of the Soviets will return to a belief in God is a moot question," says one U.S. scholar. "We visited Lenin's tomb and watched the people file past the bier. There was an observable religious awe among them, as they paid homage to their 'incarnate deity.'

"The writings of Marx and Lenin are sources of beliefs for many, although the interpretation of these men is more sophisticated among the intellectuals."

Supplanting the churches of an earlier day, the Communists have instituted "palaces of happiness," in which marriages are performed. Instead of baptism in a church, another ceremonial has emerged: when the child is old enough, he is initiated into society by being taken to the forest where he plants a tree.

Tied in closely with the ceremonial substitutions for religious functions and the priority of the teachings of Marx and Lenin, an almost puritanical morality is fostered by the Communist Party and is emerging as a significant part of the new religion.

"The 12 commandments of the Communist Party encompass a strict moral code of personal and collective responsibility. This code in many ways reflects the standards of the Judeo-Christian ethic, although there is no mention of God," says an educated traveler of Russia.

Typical of the slogans that exhort Soviet citizens to action is one that appears on posters stating that the duty of every person is to "indoctrinate young people in the morality of the Communist Party."

The third characteristic of the emerging Russian religion is the religion of nature, which borders on pantheism or equating God with the forces and laws of the universe.

An integral aim of Russian education is to develop an aesthetic appreciation of nature. Along with classroom work, Soviet students regularly participate in camping excursions in which many of them achieve a direct relationship with and an aware-

ness of nature.

Meanwhile, the Russian Orthodox Church, for centuries the institutional source for Russian spiritual life, is charged with laboring under a "pre-Copernican conception" of religion, and apparently has relatively few participants, most of whom are middle-aged or elderly.

One U.S. educator cites his visit to Novgorod as an illustration of the state of Russian Orthodoxy. In that city of 100,000, there is one Russian Orthodox church. About 150 persons attended the service, and only about 10 of them were under 60.

However, he pointed out, the cathedral in Zagorsk, the seat of the patriarch, was packed, and many of the people were middle-aged.

"The church is far from dead in the Soviet Union, though obviously it is not the vital force it should be," he says. "The Soviet constitution provides for separation of church and state; however, at the same time it provides the right of the state to carry on anti-religious propaganda. As a result, the church is placed in a position of disadvantage in carrying on its work. It is evident that the state has relaxed its restrictions on religious activity considerably, though obviously the church is not free to conduct its program as it might wish."

When asked whether current trends in religion outside of Russia had an effect on Russian Orthodox religious thought, an official of the Russian Orthodox Church said, "No, we are not interested in these things. Our theology perpetuates the tradition in the lives of the people. We serve people as they come to us, and we do not meddle in social issues. The state takes care of that area."

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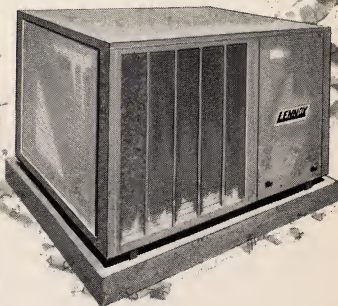
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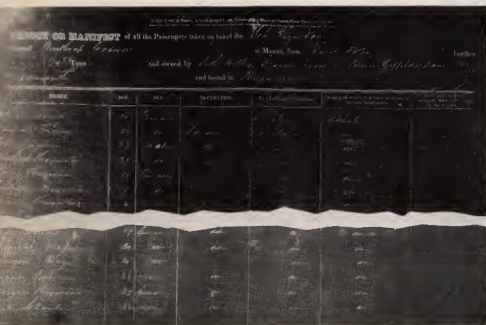
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Bottom entry reveals name of Mike Chanler, 32, male, labourer, from Ireland, who arrived at Philadelphia Oct. 14, 1828, on ship "Eliza Jane."



The Via Braida leads Elder Barney and policeman to Lebolo's home.



Part of original doorway and construction on home remain.

New information on the story behind the Book of Abraham

The Lebolo-Chandler Relationship

By Jay M. Todd
Editorial Associate

● The announcement on November 27, 1967, of the rediscovery of some papyrus fragments once owned by the Prophet Joseph Smith has brought renewed interest in the story of the Book of Abraham.

In addition to the fascinating and brilliant analysis of the papyri currently being presented by Dr. Hugh Nibley (see page 48), renewed interest has developed in the story behind the story of the Book of Abraham. Latter-day Saint researchers once more have begun to study nineteenth century Egyptian excavations and to restudy the names and places having to do with the Book of Abraham that appear in the early accounts of Oliver Cowdery and the Prophet Joseph Smith.

Already their labors have borne fruit, and new information has been found concerning Antonio Lebolo and Michael H. Chandler. These two men have long been important pegs in the story about the Book of Abraham, but little has been known of them except that which Oliver Cowdery wrote in a letter to a

friend, William Frye. The letter was printed in December 1835 in an edition of the *Latter-day Saints Messenger and Advocate* while the Saints were at Kirtland, Ohio.

"These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated traveler Antonio Lebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828. . . . [and] entered the catacomb June 7, 1831, and obtained eleven mummies.

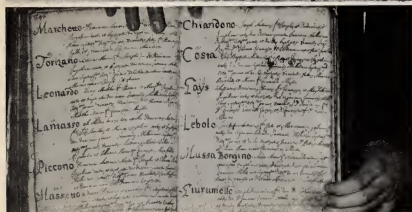
"On his way from Alexandria to Paris he put in at Trieste, and after ten days illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa., his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, addressed accordingly, and Mr. Chand-



A foggy day in Castellamonte, Italy, town of Lebolo's birth.



Court records show that plots 7700 and 7702 were owned by Lebolo.



The long-sought entry of Lebolo's birth was found under the year 1781.

was born in Castellamonte, some 30 miles from Turin.

In order to research the matter further, *The Improvement Era*, with the approval of the former European Mission president, Elder Ezra Taft Benson, requested the aid of President John Duns, Jr., president of the Italian Mission, who in turn assigned Elders R. Brent Bentley, Lynn Barney, and Roddy Davis to visit the town of Castellamonte. Elder Bentley's report of their visit to the Catholic priest would thrill any historian and genealogist:

"Upon hearing our request, he led us into his small private study. Behind his desk was a wall-closet with old, dirty glass doors. When he opened them, three Mormon missionaries were absolutely amazed! There spread before us were handwritten records in bound books of every death, baptism, and marriage of Castellamonte starting in 1407! The priest started perusing the records for 1783 and eventually found a listing for the baptism of a female Lebolo, which we supposed to be a sister of Antonio. Another supposed sister was baptized in 1782. We also found a supposed sister baptized in 1778."

Thus, although many students of the Book of Abraham have seriously doubted the supposed uncle-nephew relationship claimed for Lebolo and Chandler, this information suggests that Lebolo may have had a sister old enough to have been the mother of Michael Chandler. Further research may disclose that no relationship exists, however.

The report continues: "Finally the information we were seeking came before our astonished eyes. . . ." The entry was in Latin, and in English it reads: "Lebolo, Joseph Peter Anthony [Lebolo, Giuseppe Pietro Antonio, in Italian], son of Peter, and Marianne, the wife, born on the twenty-second day of January seventeen hundred and eighty-one, and baptized being held by the godfather Peter Morozzo and Maria, wife of Bernard Meuta [godmother]."

Since baptism was usually performed on about the eighth day after birth, according to the priest, this would place the birth date on or near January 14, 1781. Further research by the missionaries disclosed that in 1775, Castellamonte had, over the age of seven, "3,234 inhabitants with 117 oxen and 10 work-cows." Pursuing the matter even further, the elders visited the city municipal building where, after ascending

ler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his Mummies, and took possession of the same." Perhaps Mr. Chandler had received and then conveyed erroneous information to Oliver Cowdery, or perhaps Oliver reported inaccurately; at any rate, confirmed research has shown that Lebolo was in Egypt from the years 1817 to 1823, and apparently made his discovery near Thebes in 1818. He died in 1823 at Trieste.

Students of the story of the Book of Abraham have long wondered about the supposed Italian-Irish relationship between Lebolo and Chandler and thus have energetically tried to learn all they could about the two individuals. Until recently, nothing has been known about Chandler, and little more about Lebolo. For some years it has been known that Lebolo was from the Piedmont area in Italy, and supposedly he

to the attic, they found an "entire room filled with huge, dust-encrusted, handwritten books of city records." Turning to the first book, dated 1822, they found two property purchases of Antonio Lebolo—purchase numbers 7700 and 7702—and were led later to the two lots by a Castellamonte policeman.

But of further interest in the long-supposed relationship of Lebolo and Chandler is the new information discovered by Jimmy B. Parker, research specialist, Genealogical Society, who in searching the passenger list index of vessels arriving at the port of New York and the port of Philadelphia has probably found the entry of Michael H. Chandler. No Michael, Mike, Michael H., or M. Chandler entries were found in the New York passenger lists from 1820-1846. The Philadelphia passenger list index for 1800-1906 lists four Chandlers, all arriving on the steamship *Republic* on March 7, 1831. Their names were Alan, George, Isabel, and Marguerite. There was one additional entry under Chanler, which gave the following information: Mike Chanler, age 32, male, laborer, from Ireland, arrived on the schooner *Eliza Jane* October 14, 1828, from New Brunswick. Since the ship's clerk recorded the information as the passengers

filed by, he could easily have written Chanler for Chandler. Circumstantial evidence suggests that this may be the Mr. Chandler who acquired the mummies.

If this were the right Chandler, and if he were 32 years old in 1828, his year of birth probably would have been 1796. The eldest of the supposed Lebolo sisters would have been 18 years old in 1796, old enough to have been a mother. The other two supposed sisters would have been 14 and 13 years old.

In addition to the purported Lebolo-Chandler relationship, another tradition persists, based upon an account given in 1885 by N. L. Nelson at Brigham Young University, that Chandler received the mummies from an "English Minister Plenipotentiary." Some students have thought such a person would have been Henry Salt, a famous representative of the Crown in Egypt, who died in 1827. But a reading of Salt's will discloses that he left everything to his six-year-old daughter. (At Salt's death the daughter was placed in the custody of her grandmother, Signora Theresa Pensa of Leghorn, Italy. Although interesting, the connection with Italy apparently has no bearing on a supposed Chandler-Salt relationship.)

Obviously, the research is not over yet. ○



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...when asked to solve a problem, he replied, "I can't tell exactly what to do, because I can't love these kids I have never seen."

DISCIPLINE A Continuous Process of Guidance

By Stanley E. Best

Southeastern Utah Seminary Coordinator

● In my experience with teachers, the question repeatedly arises regarding how we should meet and solve certain disciplinary problems. The two words "discipline" and "disciple" have a common origin. Therefore, I like to think of a disciple as a pupil or a scholar, one who follows the principles advocated by a teacher. Discipline, considered in this light, would then be considered as systematic training under the direction and control of an efficient teacher.

Too often we think of discipline as a method of correcting an unruly child after he has become a problem. The better concept, in my opinion, is that discipline is a continuous process of guidance and control that eliminates

possible troublesome conditions from ever developing. However, some negative aspects may develop, and we most certainly need to consider these problems.

With this definition in mind I shall attempt to indicate some solutions to general problems of discipline and to develop some solutions to specific problems. But for anyone to suggest that he has the answer to every discipline problem and can tell another teacher how to cope with each situation would be to reach an erroneous conclusion. It is impossible to take a long-distance stab at a discipline problem and come up with exactly the right answer.

One teacher replied, when asked to

solve a case problem suggested to him in writing, "I can't tell exactly what to do, because I can't love these kids I have never seen. I can't look into their eyes and talk to them. I must feel of their spirit and get the Spirit of the Lord to guide me. I must love each of them personally and individually and know something of their friends, their family, their home, their background, and many other things before I can devise the right answer to any problem."

Three conditions have been identified by President David O. McKay as causing discipline problems in the classroom: (1) the unprepared teacher, (2) the lack of student interest, and (3) the presence of an emotionally

disturbed student. (The Instructor, September 1965, p. 342.)

The unprepared teacher fails to fit lesson material to the needs and problems of his students. He teaches without putting his personality into the lesson and without the Holy Ghost to guide him. I have noticed the reactions of students in numerous classes and the methods used by each teacher. There are similarities in each teacher's method, but when personalities are considered, it is not possible for all teachers to control a class in a like manner. Each class becomes a separate problem, but each teacher can receive the Spirit to guide him if he will seek it.

The successful teacher teaches with enthusiasm and shares stories and experiences pertaining to student needs today, not to the needs of Moses nor Abraham; but he does use the experiences of Moses and Abraham to assist the class in reaching solutions.

A teacher must pray, or he will fail to do the inspiring teaching the Lord expects of him. He should pray regarding specific situations that develop in the classroom. Usually there are only one or two problems in a class, and the teacher should pray that he might solve these particular problems. He might pray in this manner: "Help me today to touch the heart of Jim and discover exactly what he needs. Help me to understand him and find what is causing him to react as he does." To paraphrase an old saying, "A teacher should pray as if everything depends upon the Lord and then work as if everything depends upon the teacher."

Lack of student interest is often due to parents, or Church leaders, pressuring a child to attend a class he does not enjoy. It may also be due to the general attitude of his peer group. A solution to this problem might be a personal conference with the student or with the parents. Sometimes the problem stems from the home rather than the child, and when the teacher understands the problem, he can then

look for means to solve it. In rare cases it might be better to permit a student to drop out of a class rather than to be forced to attend. Using force in either a physical or mental way indicates a departure from one of the greatest blessings and gifts given to us by our Father in heaven—free agency.

A student should not be forced to leave a class; he can be told of the problem he is causing and then he can use his free agency to remain or to leave, but he must also know the requirements if he remains. It has also been noted that students who have been allowed to make their own decisions have often left a class without bitterness toward the Church and have returned later to become strong leaders. However, if they are forced to attend, they may begin to hate the class, the teacher, and the Church and everything for which it stands.

The teacher should teach, not entertain. Occasionally an entertaining situation is good, but there must be a teaching and learning pattern into which the entertaining story or anecdote fits before it can be justified as part of teaching. Just standing before a class to tell jokes or entertain in other ways is not a teaching situation.

President McKay defines the emotionally disturbed student as one who has no self-control and who does not respect the rights of others. He has said: "What are the sources of disorder in the classroom? Disorderly conduct should not be permitted in any class in the Church or in any class in public schools.

"A disorderly environment, one in which disrespect is shown to the teacher and to fellow pupils, is one that will stifle the most important qualities in character.

"What are the sources of this disorder? I name . . . the presence of a hoodlum. What is a hoodlum? He is a spoiled brat. And a brat is an ill-mannered, annoying child. . . ." (Ibid.)

Such a student tries to gain attention in class and may actually try to

take the class away from the teacher. But the teacher has certain rights, and he should retain those rights by personally commanding the respect and consideration of the students. A teacher should not permit a student to insult him. He must have strength of character and develop the kind of personality that will cause young people to love and respect him. How can this be done?

1. Make a good beginning. Provide the most interesting, exciting, student-centered lesson possible. Be creative. Be firm, fair, and friendly. Students will look you over, talk you over, and some will want to work you over.

2. Teach students to respect the rights of others, "and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege." (D&C 88:122.)

3. Begin classes promptly. Do not let the class get out of control while the teacher is getting ready to teach.

4. Be prepared. Have alternate plans and materials to fill the unexpected gaps.

5. Be consistent. Do not have a different set of rules this week than you had last week, and do not depend upon your mood.

6. Reprimand in private except when the student has offended the whole class and a public apology is in order. Follow the Lord's method of reprimanding: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D&C 121:43.) Correct problems immediately. Don't threaten—act!

7. Do not compromise, and do not try to win students' acceptance by breaking established standards.

8. Listen to student problems. Accept feedback and learn from experience. Do not make the same mistake twice.

9. Do not be drawn into an argument. No one wins an argument in the eyes of his opponent.

10. Use your voice to advantage. Never attempt to speak over a noisy situation, and do not be a monotone.

11. Use class officers as assistants to the teacher. Have students help the teacher by giving reports from the lesson material and by providing suggestions for improving the class.

12. Make no deals to gain control; do not bribe students.

13. Be positive. Negative teaching is discouraging and distressing. See that every student has some success each day.

14. Alternate teaching activities. A change is as good as a rest period.

15. Show a sense of humor. Let students know that you are a good-natured, cheerful, happy individual, and are capable of laughing with them and at yourself.

16. Consider the physical comfort of students. Be conscious of the temperature in the classroom. Stimulate their cooperation in keeping the room neat.

17. Make an honest appraisal of yourself. Are you trying to become a great teacher, or are you just putting in time because you feel that you must accept the call? Have students appraise you by answering questions on how situations in the class may be improved. The most accurate response can be obtained when the student's name is not required on the sheet. Then use the suggestions to improve teaching techniques.

18. Be enthusiastic. "It does not take a muscle spasm to create a little enthusiasm." This word, originally from the Greek, means "possessed by a god" or to be divinely inspired. What a wonderful word for a teacher to keep in mind.¹

Now let us consider some specific class situations that were recently brought to the attention of the writer.

In one class the students will not listen to any teacher, and in every class period about two-thirds of the

"A disorderly environment...will stifle the most important qualities in character."

time is spent in control by compulsion. The students appear to be interested only in their own affairs and think that everything that happens is highly entertaining for the whole class.

Is it possible that the teacher is satisfied just to tell or read the lesson material and not involve the students in any constructive thinking and participation? Many times a teacher is subject-centered and not student-centered. This may cause a definite lack of interest on the part of any or all students. A teacher must use a variety of methods to capture the interest of a class.

One outstanding teacher found himself in a class similar to the one mentioned above. The regular adviser of a deacons quorum was not present when the time arrived for the class to begin, and this teacher was asked to substitute. As he entered the classroom the boys were running around, jumping over the seats, shouting at each other, and completely ignoring the new teacher. He quietly sat down, and without a word he took a stone from his pocket and started tossing it into the air and catching it. One boy noticed what he was doing and came and sat beside him. Then another came, and another, and another, until they were all seated and watching him toss the stone.

Finally one boy said, "Why are you doing that?" The teacher stopped his action with the stone and said, "Some years ago, while walking near a bank of the Mississippi River between Carthage and Nauvoo, I picked up this round, smooth stone. A great story took place near there. Would you like to hear it?"

They answered "yes" almost in unison, and he began his account of the

trip of Joseph and Hyrum Smith and their brethren to the Carthage jail, concluding with events of the martyrdom. For 40 minutes these boys listened, enthralled with every word of the story.

It is the responsibility of the teacher to provide situations where students want to learn. The teacher who prays, who is creative and willing to spend time in preparation, who personally loves each student, and who follows the principle of the Golden Rule can develop this ability. This is how a teacher may avoid and solve most disciplinary problems.

Discipline situations that persist may have to be solved in a different manner, according to the attitudes, personalities, and backgrounds of both the student and the teacher. For example, in one class there is a 17-year-old boy who sneers at everyone who tries to answer questions or cooperate with the teacher. "Whatcha tryin' to do," he asks of these students, "be the next President of the Church? I'm only here because my mother gets too tearful if I don't come, but I'm not doing anything. Understand? Now, aren't you a smartie!"

This boy is one of the "hoodlum" types that President McKay mentions—at least his actions indicate this conclusion. However, what does the teacher know about the real boy? What is causing this attitude? What support might the teacher receive from the rest of the class? We sometimes need to teach a group by teaching one individual. The teacher should find his interests (this will take more than the 45 minutes spent in a Sunday School, MIA, or priesthood class), and let the student talk his problem out.

Other students can sometimes help

in the disciplining of an ill-mannered and emotionally disturbed fellow student. Peer group pressure can be very effective. The teacher might plan, with some of the other students in the class, a procedure to be followed during the next class period in which the troublesome one disturbs the class. A role-play situation may be simulated

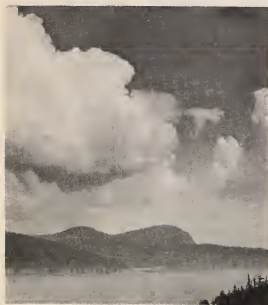
in which one boy plays the role of the disturbing student, and then other members of the class may react to let him know that his attitude is repugnant to the class. But even in such a case, the teacher must be sure of popular support from his class.

In every discipline problem we must acknowledge that there is an answer,

and if we work and pray long and hard and gain a proper and full understanding of the situation, a solution can be reached. ○

FOOTNOTE

¹Concepts taken from *Classroom Discipline* by Emery Stoops and John Dunworth (California Teachers Association, 1968) with additions and deletions by the writer.



Sky Treasure

By Patricia Clark Seely

*The clouds of gray are lined
with royal blue;
Their moisture-laden fingers
cleanse earth's face.
The fragrance of the rain-soaked
sage
Intensifies the freshness of the
air,
As mountain breezes sweep o'er
hills, once dry,
Down into the valley, freshly
green.

Trod the sodden grass.
Know that nature in such boun-
teous mood
Has blessed all creation filled
with life,
And plenished earth's large cup
with treasure,
Priceless in its beneficence,
The gift of water, pure and
clear.*



Richard L. Evans

The Spoken Word

"... from which a man can be made "

In a significant sermon, Phillips Brooks portrayed "the double parentage of every child born into the world—the heavenly and earthly parentage. Many fathers and mothers who are eager to advance the interests of their children never recognize this dual parentage," he said. "They treat their children as if these children were of their own making . . . oblivious of the fact that the child is also of God's making. . . . We owe to our children above all things, . . . room enough to let them develop, . . . but according to the will of God expressed in their temperament, their character, . . . and sometimes their genius."¹ "A child is not a block of marble, to be hewn out into what you will. A child . . . is a plant which you are to set into the right soil of truth, and then watch as it develops its own special nature."² There is a growing weight of evidence as to the importance of loving, teaching, encouraging children from the earliest years of youth—even earlier, in infancy—and all along the whole developing length of life. A child untaught, unencouraged—a child unloved and left too much alone—is likely not to have a very high opinion of himself. There is an obligation always to help every child of God, at every age, at every level of life, to have a sincere awareness of his priceless importance and possibilities, to extend his interests and activities, to respect himself and others, and to reach and more fully to realize the precious, limitless, everlasting possibilities of life. We must cultivate young minds, all minds, or we shall have dull men. And to those of whom the Savior said "of such is the kingdom of heaven,"³ it is unthinkable that any should be untaught, unloved, unencouraged, or left too much alone. As has so well been said: "A boy is the only known substance from which a man can be made."⁴

¹Phillips Brooks, *The Mother's Wonder*.

²*Ibid.*, *The Beautiful Gate of the Temple*.

³Matt. 18:14.

⁴Author unknown.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 28, 1968. Copyright 1968.

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2 Converts Look

*About half an hour later we
asked each other if we could
believe the message.*

By Ed Pruyn

Edgar J. Pruyn of the Uniondale
(New York) Ward died this spring.

● *We didn't know we were looking for a church. We found it almost by accident by viewing the movie shown at the Latter-day Saint pavilion at the New York World's Fair. Basically, my wife Roseann and I were like any other couple, although perhaps endowed with an unusual amount of curiosity. Like others we wanted to know the answers to three questions: Where did we come from? Where are we going? What are we doing here? We feel sure that all people have asked those questions in one form or another. In many instances, as in our own, we didn't specifically ask them aloud, but inwardly we had asked them many times.*

The movie at the World's Fair focused our attention on these issues. About half an hour after we left the pavilion we asked each other if we could believe the message the movie had brought to our attention. We decided not only that we could believe the message—it would be a wonderful belief—but also that we should believe the message. We had signed the guest register at the pavilion, and in subsequent visits from the elders we came to know more about the message the Church was telling the world. We were finally baptized on September 19, 1964.

How do our neighbors accept us as Latter-day Saints? We live in a cosmopolitan area, and seldom do we discuss religion. But we have made no secret of our church affiliation, and our neighbors are amazed that we voluntarily joined a church that advocated such strong opinions against coffee, tea, tobacco, and alcohol. In our area these four substances are used heavily and have almost become a necessity in neighborly gatherings, but our neighbors have come to accept us and our beliefs and have not varied their continuing friendship and neighborly interest.

We are proud of our membership in the Church and equally proud of the heritage with which membership in the Church endows us. We have read and studied Church history and know of some of the costs that others have paid for the gospel. This is a heritage and a challenge that cannot be taken lightly.

As soon as the bishopric felt that we had attained testimonies strong enough to carry responsibilities, we were given assignments. My wife was first asked to be librarian of the Sunday School and then Sunday School secretary. I have served on the Boy Scout committee, in the Sunday School superintendency, and as secretary of the elders quorum.





at the Church

Since we joined the Church, many noticeable changes have occurred in our lives—some of them, perhaps most of them, noticeable only to us. One of the most important is that we have found a peace and satisfaction that we had never before known. At first we reluctantly used the terms brother and sister in addressing other members of the congregation. Later we found out what the terms brother and sister really meant when we went to the temple to be sealed for time and eternity. Those in the temple that day set aside all personal considerations in order to help two strangers.

Then, two months after we returned from the temple, I had a severe heart attack. The brothers and sisters of our ward offered all kinds of help—mowing the lawn, painting the house, helping with housework, and cooking meals. It gave us a sense of belonging to a brotherhood that knew no limits of expression, and these expressions were made in very tangible ways.

There was another way in which our thinking changed: We know a person who has a technical education and skills that are much needed and in demand. However, he likes alcohol and has taken menial jobs to satisfy his desire for drink. At first, we were disgusted with him and resented his presence in any gathering of which we were a part. Our present attitude is: here is a man who needs help; how can we give it to him? For us, this is a radical change of mind.

We have also found out how efficacious prayer can be, and we know that it is most efficacious when you pray for someone else. These are just a few of the many things we have learned since we joined the Church—things that can't be proven by books or in test tubes, but we know that they are true.

The real test of our faith came with my heart attack. We both knew what was happening during the actual attack. In the few minutes before the ambulance arrived, we talked together, agreeing that we were very blessed. We had been married for time and eternity, and we knew that if we were to be separated, it would be only for a short time.

In the hospital we had many opportunities to tell other patients how we were able to be cheerful and contented. One day a Catholic priest who regularly visited patients told me that he had been to Salt Lake City and had visited Temple Square. He asked about our missionary program, who the men were who went on these missions, and how they were selected. He was amazed to know that most missionaries had saved for their missions and that they were not supported financially by the Church.

It is difficult to indicate all that the Church has meant to us. We envy those who have been life-long Mormons, yet we are also glad that we are converts: we have seen and experienced how very little the other side has to offer.

○

They fell to their knees
and voiced the prayers
that had been in their hearts
from the beginning.

Illustrated by Dale Kilbourn



Lest We Forget

Seagulls and Crickets

By Albert L. Zobell, Jr.

Research Editor

For those of the vanguard of the Mormon pioneers, the exodus was at an end. Their leader, President Brigham Young, and many of his associates had gone east for their families the autumn before and had not yet returned to the valley. Great Salt Lake City, in that late spring of 1848, consisted of four hundred log and adobe huts, all located inside the "Old Fort," and over five thousand acres of land under cultivation. The seventeen hundred souls then in the valley were doing their best to "make the desert blossom as the rose."

● Then from the direction of the hills came the black, moving blanket of crickets. As it lunged forward the Saints experienced darkness and despair, for the insects left not even a green spear of grass where a few moments before had been prosperous grain fields.

All available hands were called to the fields. All available methods of extermination—drowning, burning, clubbing—were tried, but to no avail. Foodstuffs, garnered and hoarded throughout the winter, were nearly exhausted. The Saints also knew that additional thousands of Saints were on their way to the valley of the Great Salt Lake. All would be dependent upon this crop that was now being destroyed as it grew in the fields.

The leaders, resting momentarily in the fields, discussed the gravity of the problem. "Brother Smith," said his second counselor, John Young, "it is your duty to send an express to Brother Brigham and tell him not to bring the people here; for if he does, they will all starve to death."

John Smith, uncle of the Prophet Joseph and president of the Salt Lake Stake, thought for a few moments and then replied: "Brother John Young! The Lord led us here, and he has not led us here to starve!"¹

When all else failed, men, women, and children fell to their knees to voice the prayer that had been in their hearts from the beginning. Suddenly a cloud—a white cloud—appeared in the sky. Was this also

destructive? Men looked—and wondered.

These were sea gulls, and as they lit in the fields, sharp-eyed men and women could see that they were gorging themselves, not on the tender blades of grain, but on the crickets. Filling themselves, the gulls would fly off, disgorge, and return to the stricken fields for more.

This was deliverance!

The date of this modern-day miracle is unrecorded. Some historians have said May 1848, some June, and some May and June. But on June 9, 1848, the presidency of the Salt Lake Stake sent a letter to President Brigham Young and the Council of the Twelve, then en route west, saying:

"... there has been a large amount of spring crops put in, and they were doing well till within a few days. The crickets have done considerable damage to both wheat and corn, which has discouraged some, but there is plenty left. . . .

"The sea gulls have come in large flocks from the lake and sweep the crickets as they go; it seems the hand of the Lord [is] in our favor. . . ." (*Journal History*, June 9, 1848.)

• • • • •

The sea gull has become the Utah state bird.

The Sea Gull Monument, the work of Mahonri M. Young, grandson of President Brigham Young, was unveiled on Temple Square October 1, 1913. Its granite base, weighing 20 tons, is surrounded by a miniature moat fed from a fountain. Here rises a

¹Thomas Collins' letter to George A. Smith, Feb. 13, 1869.

round column, 15 feet high, surmounted by a granite globe, upon which two sea gulls of bronze rest, having a weight of about 500 pounds and a wingspread of eight feet.

On three sides of the monument's base the sea gull-cricket story is told in the simplicity of relief sculpture. The tablet on the east tells of the arrival of the pioneers. The south tablet tells of the crickets' invasion; B. H. Roberts described it thus: "The settler's fight with the invading host is ended—he has exhausted all his ingenuity and his strength in the fight. He is beaten—you can see that in the hopeless sinking of his figure to the earth, his bowed head and listless down hanging hands from which the spade has fallen.

"Despair claims him and laughs. With the woman

of this tablet it is different. She is holding a child by the hand—through it she feels throbbing the call of the future—the life of a generation of men and women yet to be. . . ." (*Comprehensive History of the Church*, Vol. 3, p. 354.)

The third tablet tells the pioneers' first harvest. The fourth records:

SEAGULL MONUMENT

ERECTED IN GRATEFUL REMEMBRANCE OF THE MERCY
OF GOD TO THE MORMON PIONEERS

Such is our heritage of the sea gulls and the crickets. May it always burn brightly in the souls of the Latter-day Saints. ○



Pioneer Diary

By Jan Evans

The wagon master stopped the lumbering train.

"We've reached the mountains now," he said.

"Our teams are tired.

We must throw out whatever we can spare,

And save the oxen for the long, hard climb."

The wagons were unpacked.

We women culled

The household goods to leave;

No tears were shed.

We drove away with scarce a backward glance,

Bequeathing to sun and lizard by the trail

Our hoard of Chippendale, carved rosewood chests,

Sterling and wedgewood, treasured heirlooms meant

To be passed down to granddaughters yet unborn.

Our hearts had chosen. Each of us still held

One thing she cherished most:

Love letters, ribbon-bound;

The family portraits;

A lace-edged christening dress;

A crumbling rose pressed in a dog-eared book. . . .

In other years we might recall, and weep.

We faced the West with only love to keep.

Vera of Youth

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor





What Was It Like to Be a Teenage Pioneer?

● Leaving home was especially difficult for young pioneer men and women. Friends who had grown dear had to be left behind. Familiar hunting places and the wonderful smells of the country stores were left for others to enjoy. Yet there was the thrill that accompanies any move—anticipation for adventures still in the future. There was anxiety in the face of dangers that might be encountered. And there was faith that the new home would bring the happiness and joy that was lacking in the old one because of persecution.

Young men and women in the pioneer period reached maturity before their time. Often they were changed from childhood to adulthood overnight. In the face of death, hunger, and disease, these young Mormons attained a maturity of faith that was often as solid as the rock upon which Christ had built his church.

What were those days of the past like for a teenager crossing the plains?

Because wagons were crowded, young Mormons had to walk most of the way to the Salt Lake Valley. The miles must have seemed long and the walking eternal. Mary Catherine Smith was once caught in quicksand and just barely escaped death.

● On some occasions in the evening a creek would be dammed up and a baptism would be held. The young men were usually responsible for preparing the area for this great ordinance. Following the baptism the pool of water would be used for bathing. The accumulated dust of many days'

march would be washed away; the trip would seem more bearable and the next day's heat less penetrating than before.

● Louisa Barnes Pratt reported that her second daughter, Frances, was given the responsibility of making the fire early each morning. She took her work so seriously that it was her greatest pride when others in the company would come to her to borrow fire in the early morning hours.

In the evenings teenagers created their own amusements. Whenever the companies camped near level spots of ground where standing water had dried, leaving a hard, flat area, the young men would usually propose a dance. The older members, knowing their need for diversion, would generally consent. Most young people reported that nothing enlivened and cheered them like a rousing square dance.

At various times picnics were held for the enjoyment of all. Yet in the midst of merriment even the youth did not forget their prayers. Following dances and picnics, songs were generally sung and then the members of the camp would unite in prayer. Under the bright stars, with the sound of running water nearby, and an occasional howl of a wolf, or the lowing of an ox, they must have seemed especially close to their Heavenly Father.

● Mary Roberts, a girl of 19, crossed the plains with the responsibility of looking after her brother Henry, a boy of ten. Mary had lost most of her clothes on the boat trip and was self-



conscious of her appearance. She knew her apparel was thin, ragged, and out of style; yet she hoped it would last until they reached the valley. She did not participate with the other young people in song and dance, but was one with them in prayer. While hers was a lonely crossing, she seemed to sense the greatness of the movement to which she had been converted, and this seemed to give her strength to face the loneliness and to endure the wearing of shabby clothes.

• Susan Noble crossed the plains as a girl of 15. Her major task was to help other boys and girls herd the cows and sheep. They were cautioned to be especially diligent in their chores and to prevent the animals from drinking too much of the brackish water. Experience had taught the leaders of the camp that animals soon became sick after drinking the terrible water found along the way.

Susan remembered witnessing the death of Margaret Grant, her friend, and Margaret's mother, Caroline Grant. In later life these two tragedies stood out most vividly in her mind. Other events of the trek west seemed to pale in significance when compared to the passing away of her two dear friends.

The crossing was not all suffering, sorrow, and death. Young people had time in the evenings to walk with boys or girls their own age. There were strolls by the river side, walks in cool meadows, and discussions under the trees. In fact, on one occasion Hosea Stout reports that

several young members of his company had to be reprimanded by the captain for staying out too late at night. It would seem that young people in that day were really no different than they are today.

• In the evening after the animals were tended, younger children fed, dishes washed, and everything ready for the next day's journey, the Saints often shared their testimonies with one another. Young people thrilled as older members of the group told of their experiences with Joseph, Hyrum, and Samuel Smith. Others were held spellbound as the heroic acts of Porter Rockwell, Stephen Markham, and other early leaders of the Church were told and retold. They learned that it was worthwhile to live great and to die heroically. Many must have resolved that they too would live, fight, preach, and even die for the gospel. Testimonies were nourished by the light of a campfire under a full moon on the great plains as the truth of the gospel was attested to by both young and old.

Today as we cross the plains in cars, buses, and airplanes, we cannot share testimonies around a campfire, but the testimonies we share with one another in magnificent meetinghouses or lovely homes express the same truths as did the testimonies of the Mormon pioneers. In fact, it is in part because of their heroic efforts that we can bear witness today to one another that Joseph Smith was a prophet of God, and that the gospel has been restored for the benefit of all men. ○

Every teen and every adult should read this—it

could be your own family



Birdhouses for Robins and Wrens

By George Henry

Illustration by Dale Kilbourn

Dear Ann:

Yesterday morning I didn't go to the office. I had spoken with you the night before, and I was feeling very sad. It rained a little yesterday morning. The sky was a little dark; the air was quiet. As I stood in the doorway to the patio watching the rain fall, Brent walked up and stood beside me. I reached

over and tugged on his shoulder, and he looked up and smiled at me. You know how we love this young brother of yours.

Soon the rain stopped. A little light from the half-hidden sun reflected from the wet grass and leaves. A robin walked on the top of the fence. My heart with a feeling of part hurt and

part joy jumped back to a time when I was not much older than Brent. I loved living, growing things—I don't know from where this love came—and I was kind to plants and to birds and to dogs and to very small things that crawled and crept and to other children, especially those who my inner feeling told me

were not as smart as I, nor as strong as I, nor as loved as I, nor as good to look at as I, nor as well-dressed as I, nor as good a ball player as I. Of all the birds, I liked the robins and the wrens most of all: the robins because they came in the spring when the sun came back and flowers bloomed and my planted beans sprouted from the ground: the wrens because they were so small and round. I built the birdhouses for robins and wrens—I don't know from where my knowledge of birdhouses came—and I thrilled in my young soul in anticipation of the joy my works would bring to those beloved creatures.

I would like to teach Brent how to build birdhouses. Do you wonder why I would like him to build for the robins and the wrens?

What is difficult to know is what is wisdom and what is love between a father and his son.

But because I love him and because he is so very special to me, I cannot forget that the seven-year-old boy must someday become the 20-year-old man. And I ask myself what is wisdom and what is love between a father and his son.

A boy cannot be formed except by the boy himself, and the boy cannot be made a man except by himself. I say what does not need to be said except that I want you to be aware that I know this intrinsic truth. Each of us decides what kind of man or woman he is to become, and we must individually bear the responsibility of what we are. However, as the father of the boy, I can love him; and, if I am wise enough, I can help him and inspire him to manly things of real worth.

The making of a boy and a man is an infinitely complex and

difficult process, but if I were setting down a few of the qualities that I would like Brent to possess as a man, I would list these among them: honor, integrity, love of mankind, tenderness, intelligence, physical strength and coordination, love and respect for womanhood, honesty, loyalty. I would also include moral cleanliness, self-respect, zest for life and its problems and joys, social grace, courage, love of God, love of family, special love for the weak and the lonely, good humor, understanding, dedication, cleanliness, kindness, manliness.

From time to time during Brent's boyhood and his growing to manhood, individuals who have a pleasing blend of these qualities will come along to stimulate him and inspire him. I pray that these may be strong influences in his life, and that I may grow in wisdom so that my influence also may be a good one for him. I want Brent to learn to build birdhouses, and to throw a ball hard and straight. I want him to be a strong friend among his fellows, and to be courageous, whether fighting for country or virtue. And when he takes a girl in his arms, I want him to feel love and respect for her and offer her the finest manifestations of a noble soul—nothing cheap or stolen, nothing cruel or unkind, nothing that lessens a man's highest concept of himself and his worth. This is how I love him, Ann.

Dear Ann, I love you. Do you know how I love you? I love you in a special way like the precious gift that you are. I love you deep in the place where the hurts pain the most of all and where the joys take away the breath.

I have said a little about my

feelings and aspirations for Brent—to let you know how I feel about you. You are my first child and my first love. Have I wanted too much for you? From you? I could not love you this much and not also desire for you lofty concepts and accomplishments. There has been pain between us—mine because I feel so intensely about everything you do, and what you do is what you are.

I remember the night I was working late at the office and started thinking about our inability to talk to each other. I tried to work but couldn't. Tears filled my eyes, and a terrible feeling of defeat tightened in my throat. My thoughts raced in anguish. I wrote on the pad nearby:

I wanted so much to have you see the beauty that I saw.

I no longer see the beauty that thrilled my soul then.

My eyes have been clouded over too many times with tears.

If I could die without hurting another heart,

If I could simply leave and no one would miss my going,

I would curl up in a lonely place and close my eyes and wait.

And I would hope that God would forgive me

For doing another wrong thing.

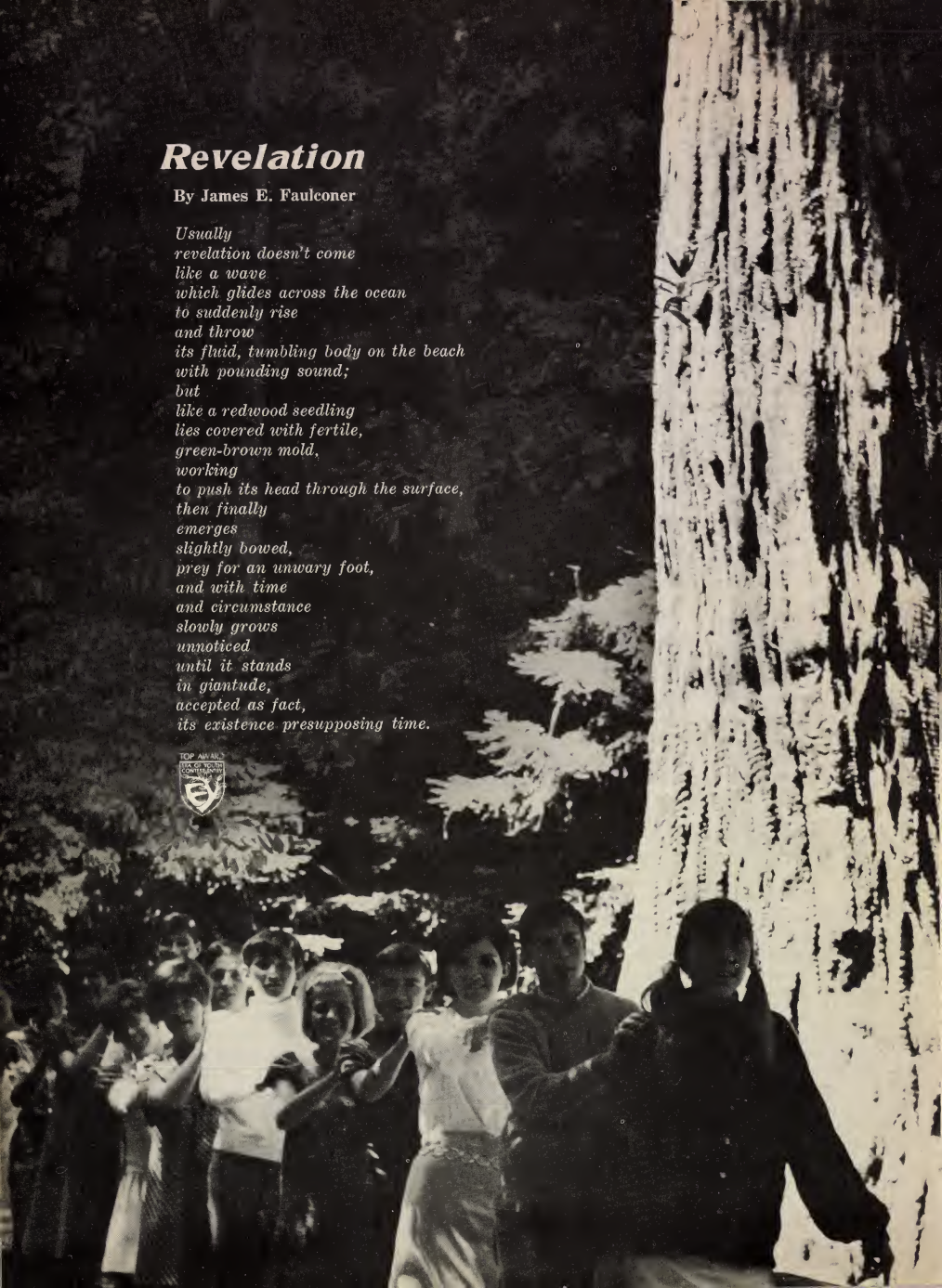
Ann, I miss you very much and think of you every day. I am pleased that you are working hard. You are made of good stuff, and you can be great when you decide that only the best that you can conceive and accomplish is good enough for you. Be a really good friend to those you count as friends by standing strong for the highest principles. I expect a great deal from you. And I love you, sweet Ann.

Dad

Revelation

By James E. Faulconer

Usually
revelation doesn't come
like a wave
which glides across the ocean
to suddenly rise
and throw
its fluid, tumbling body on the beach
with pounding sound;
but
like a redwood seedling
lies covered with fertile,
green-brown mold,
working
to push its head through the surface,
then finally
emerges
slightly bowed,
prey for an unwary foot,
and with time
and circumstance
slowly grows
unnoticed
until it stands
in giantude,
accepted as fact,
its existence presupposing time.



Editor's Note

Yearbook autographs usually follow a pattern. Here's one from a 17-year-old boy to his friend that is different.

Hi!

Well, we won't both be going to the same college after all, but I surely hope we have both done the thing that is best for us. You know, I certainly enjoy being able to call you my best friend. We boys usually don't get too mushy or anything, but I'll cut a little pride and compliment you on your fine conduct and the example you have shown to me. You seem to always be the leader of good fun. And decent monkey business. You stand for what you believe, and I like this.

The greatest times of my school career have been spent with you. I don't care what we do. You always can make it fun. If you think of all the time we have spent together and that we can still stand one another, it's quite a compliment to your character, because I often find myself hard to get along with.

I certainly don't regard this note as a permanent farewell, but I can see that, after this summer, we both will be heading down different highways. I don't think I need to wish you luck, because you are capable of creating your own opportunities; nevertheless, I hope you may always find happiness.

A friend always.





Maggie Miner shows you the newest look for fall.
(Dress courtesy ZCML)



JEAN JUDKINS—senior at the University of Utah and president of Delta Gamma sorority.



Les Girls and the RM* Crowd

JACK: Many missionaries feel that the young ladies they dated before going on their missions have changed by the time they return. At least this is the way I felt. I understand girls have a similar feeling. What changes do you notice in fellows as far as their dating habits are concerned by the time they return from missions?

JEAN: The greatest difference is that a girl has dated for two or two and a half years more than a boy at this point, and she is a lot more relaxed and comfortable on a date. When the boy comes home, he has a sort of mental block toward dating. He feels somewhat inadequate as far as knowing exactly what to do on a date—perhaps not inadequate, but insecure. So they are really on different levels at the first meeting.

TRICIA: I think that the boys are not so different, but perhaps they hesitate a little bit more.

For instance, they aren't used to opening doors for girls. And if the girls will just hold onto their coats for a couple of minutes, they may catch on.

KATIE: A boy is called on a mission right at the time when he is beginning to broaden his social aspects. The girl is able to continue her social life, so she relates in different social areas from the boy who has gone on a mission.

JACK: How do you think a young lady can help a returning missionary adjust to social life? What is the young lady's role in helping him readjust to dating situations?

JEAN: The best way a girl can help is to put the fellow at ease. They say a sign of a really gracious person is one who makes someone else feel comfortable. If she can be natural and truly interested in the boy, she can put him at ease immediately.

*Returned Missionary

TRICIA HENRIKSEN—member of the LDS Student Association council, student body officer at the University of Utah, and member of Kappa Kappa Gamma sorority.

KAREN WEGNER—president, Kappa chapter of Lambda Delta Sigma.

KATHRYN HOOPES—member of AWS council of LDS Student Association.

JACK WIXOM—vice president of the LDS Student Association at the University of Utah, in charge of public relations and advertising. Returned missionary from the South German Mission.



TRICIA: The girl has been used to dating, and it is up to her to set the mood. She should start by asking the boy questions and talking about herself or him, and things will start rolling from there.

JACK: The fellow has had an exciting experience during his mission, and in many cases he's learned another language and about another culture. Do you girls feel as if he is imposing on you if he talks about his mission? I know that I am very enthusiastic about Germany now, and I want to tell everybody about it. I am just wondering if you girls turn off when I start talking about it.

KATIE: It would be very narrow-minded of a girl not to want to know about the area where he served, because he has been a participant in a different culture, a different climate, a different type of situation and environment, and I think that it would be very informative, interesting, and

exciting to find out about these things.

TRICIA: We would all like to hear some, but it depends. A boy shouldn't talk only about his mission, as if that were the only subject he could discuss. He should be able to talk about something else other than himself. He should ask the girl questions about herself and perhaps relate experiences in the mission field to present situations. But it shouldn't be a continual stream of mission talk. I love hearing about missions and I love watching slides and everything, but you shouldn't have to watch slides four nights in a row!

JACK: It would probably take me that long to get through my missionary slides! I would personally be very interested on a date—just a casual one, maybe, after church—to sit down and discuss the scriptures with a girl. Would this be imposing on you?

JEAN: I think it depends on how well you know a person. I like to discuss religion with people I'm close to, but it's very personal to me and I like to be comfortable with the person to whom I am talking. If a couple have dated quite a bit, then I think this is an excellent way for them to get to know each other better. But I wouldn't want to do it on a first date or when we are still getting to know each other.

KAREN: Sometimes it's better if it's a structured situation, though, such as a study group where the boys are good friends. Then you are not on a one-to-one basis.

JACK: It sounds as if you've been taken through scripture quite a few times! Any other reaction to that?

KATIE: I don't disagree, but I also don't think you have to know someone really well to discuss the scriptures; this is an excellent opportunity to find out about people.

TRICIA: Something like this has to be more spontaneous than planned. If it is on a one-to-one basis, you don't say, "Okay, now we will go to church and then we are going to study scriptures for an hour and a half afterwards."

JACK: Do you girls have any suggestions for dating situations?

JEAN: I love study dates. If you're both going to school, why not go to the library and study and then go and have a sundae afterwards?

JACK: Do you ever get any studying done?

JEAN: I really do.

KAREN: Campus lectures or activities make great dates. Boys don't take enough advantage of things like this.

JACK: Would you be terribly offended if you were taken to a student union movie?

KAREN: The films may be older movies, but I enjoy them. I think the most important thing is not where you go, but how you react. If you enjoy what you're doing, anything will be entertaining!

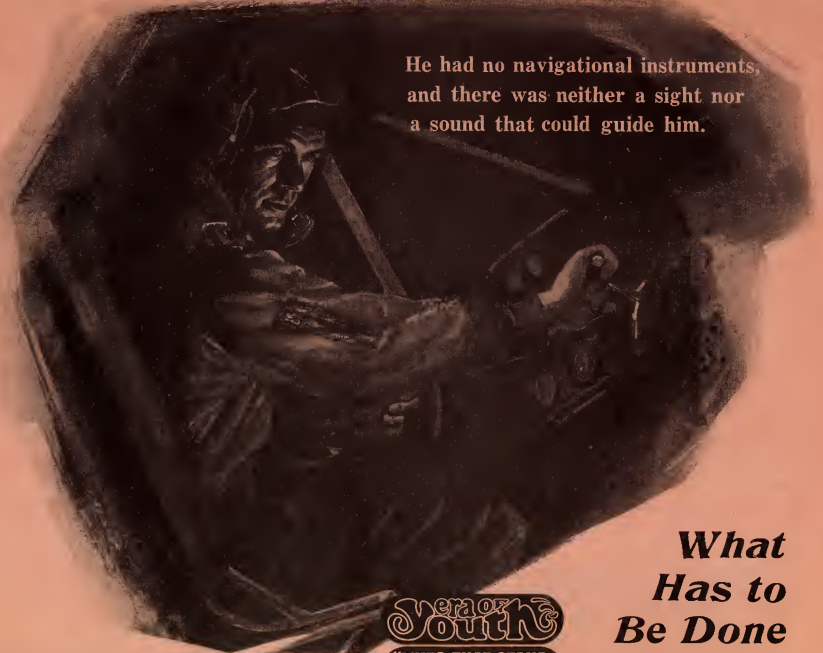
JACK: How do you prepare yourself for marriage through dating? When I came home from my mission, the main thing that had been pumped into my head, not just by companions but by every member that I ever met in the mission field, was my responsibility to get married immediately. I was not in a hurry and was counseled by my mission president not to be in a hurry; but still, the reason for dating is to look for a wife. How do you think dating should be geared toward preparation for marriage? Or do you think it is that critical right now?

TRICIA: I have strong feelings about this. I think that when you're dating, whether it is in high school or college, you should only date those people you think would be acceptable as a husband or wife. I know there are many times when people say, "Oh, we're only dating. It will never end up in marriage." And they keep dating and dating and they soon end up married. It is important to be selective. Boys have better opportunities than girls do, because they can do the asking. And returned missionaries have a special responsibility to date girls who uphold the standards of the Church. But the girls must also be selective. I believe strongly that the people you date are the people you marry.

KATIE: I agree to a certain degree, but I think you can also become so bogged down with the idea that the people you are dating are the people you are going to marry that you lose the whole goal of dating—to have good times and get acquainted with others.

JEAN: I think there is truth in both ideas. Maybe the place where you can draw the line is how much you date a person you would never like to marry. You are being too selective if you turn down a fellow just because you think he doesn't have the standards you are looking for in a husband. But to go out consistently with someone you know you won't marry, or who does not belong to the same church is playing with fire.

KAREN: You have to use your own personal integrity on something like dating. The closer you can come to dating someone who has your own standards, the better you'll get along; the date will be more enjoyable, and the problems of a poor marriage will be lessened.



He had no navigational instruments,
and there was neither a sight nor
a sound that could guide him.

What Has to Be Done

By Marion D. Hanks

Illustrated by Dale Kilbourn



Sometimes we think of courage as the opposite of fear. But courage is something more, as many of us had reemphasized for us one night in a small room in "The Brinks" in mid-Saigon.

The young captain who spoke had his head bowed in humility and emotion as he took his turn in the circle of men who were testifying to each other. He had arrived in Vietnam as the pilot of a huge bomber but had been assigned immediately as a forward air controller. The small single-engine planes he and his companions flew were extremely vulnerable to enemy fire, and the job they were assigned was a highly dangerous one.

"Every time I approach the airplane I am tempted to run away," he said. "And every time I take off I feel like flying so high the enemy can't hit me. Of course, I do take off and I fly low where I can do my job, over the jungles and the canals and the rice paddies. When I see something unusual, or when I draw enemy fire, I call in the artillery or the air strikes and stay around spotting and doing my job. While I fly, I sing the songs of Zion and talk to God and think of my wife and wonderful children at home."

The captain told of an incident over a troubled area where he had stayed to spot for the artillery,

only to find himself encompassed by encroaching darkness when he finally headed home. He had no navigational instruments, and there was neither a sight nor a sound that could guide him. He was totally lost and unable to find his way home. Praying and thinking of his family, he flew low, knowing the possibility of destruction through collision with a tree or hill or barrier but desperately seeking a place to land. Through the darkness and the clouds he spotted what appeared to be a flat place, and he safely landed his plane on it.

As he waited out the night, not knowing where he was or what moment trouble might arrive, he prayed and sang and thought again of his loved ones. When dawn came, he found himself on the half-usable airstrip of an abandoned rubber plantation, and he took off and returned home without incident.

As he talked, I knew all over again that courage is not the absence of fear; true courage is manifest in bravely doing what has to be done in spite of fears or foes or the foolishness of the crowd or the taunts of the group. True courage is doing the right thing in spite of the odds or opposition or apprehension.

On Scene With the Editors

Youth is more than an age bracket and a world apart. It is breath and promise. It is involvement and exhilaration. It is life. As your editors, we move

among you—older and younger alike. We see you crossing the age barriers, closing the generation gap successfully. In the Church we see you testing your

ideals by the standards of good people who care and whose lives quietly prove to a wavering world that they work—that Christianity works.

Impressed with each other . . . Jim Ryun, greatest miler in history, with his modest report of long years of determined training and discipline, and clean, alert Mormon youth with their high personal standards. They met and talked at the NCAA track meet at BYU.



At the special sacred meeting for girls held in Brigham Young University fieldhouse a time ago, we met Laurie Williams and thanked her again for helping us on past issues of the Era of Youth. She recited one of her new verses, which talks about snowflakes in spring, but we liked it enough to share it with you in the heat of summer. . . .

Snowflakes, have you forgotten?
It's spring!
Snowflakes, like bits of cotton
Intricately woven,
Whirl endlessly, merrily,
Through the sky,
Alight on my lashes, momentarily
Blurring my vision,
And die.

When Lt. Col. Bernard T. Fisher spoke in the Tabernacle, we couldn't resist stretching for publication the pattern of manhood. He's pictured answering questions about his Congressional Medal of Honor for Cub Scout Gordon Marshall, Scout McKay Edwards, Explorer Rick Marshall, and Priest Steve Baker. He's truly a hero of the war who honors God and lives by his teachings.



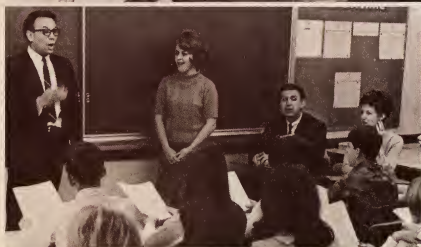
In Mesa, Arizona, we came across a truly remarkable endeavor. Youth set the pace and made the mark in a scripture reading and memorizing project in the 14th Ward, Maricopa Stake. The deacons quorum has a goal of each boy getting his Eagle Scout award and filling a mission someday. The group includes Steven Plumb, Gary Patterson, Stephen Nielson, John Jarvin, Dale Starks, John Evans, Dean Smith, Don Griver, Curtis Atkinson, David Pew, and Bruce Brooks.



Grant B. Bitter, supervisor of Church seminaries for exceptional children and youth, in-

vited the editors to visit with an early-morning seminary group of deaf students. We learned

some precious lessons and felt our spirits quicken as we heard them "speak" their testimonies.



In Apia, Western Samoa, Bishop Arthur O. Schwenke and ward members have stirred up activity among their youth that

has paid off in championships and prizes and devotion to duty. Girls have scored as softball and cricket champions. Boys have

won Scout jamboree honors and proved to be champs in cricket and basketball. All help entertain tourists to their islands.

Getting to Know You



John R. Berg, a student at the University of Washington at Seattle, has been elected national chaplain of the National Society of the Children of the American Revolution at the society's

annual convention held in Washington, D.C. The CAR is a patriotic and educational organization for young people who are lineal descendants of persons who served in the American Revolution.

The national chaplain's duties include opening and closing with prayer the sessions of the annual convention and national board meetings, conducting the memorial service held in conjunction with the convention, installing new national officers and state presidents

at ceremonies at Mt. Vernon, Virginia, and overseeing all spiritual activities in the society.

John, a recent convert to the Church, is a priest in the University Second Ward, North Seattle Stake, and is serving as a stake missionary.

Christene Callister of Las Vegas, Nevada, with her highly original science project "pupillometrics," has won the U.S. Air Force citation as "most outstanding in the field of life



sciences" at the Southern Nevada Science Fair. She also received a second-place ribbon in the biology section. Christene, a student body vice president and National Merit finalist, has

achieved her individual award every year in MIA and is a Primary teacher in the Las Vegas Ninth Ward. She plans to attend BYU next year. She makes most of her own dresses and also sews for her mother and her little sister.



Gary Hatch of Bellingham, Washington, was named "Boy of the Year" at a school banquet in his honor. His fine LDS parents, Brother and Sister Gene Hatch, are proud of him. He is student body president, a star athlete, and a youthful Church leader.

Janet Riding, of the Norfolk Stake in Virginia, has been named attendant to the queen of the famous Azalea Festival. She is very active in the Church and has earned all her awards. She is a school leader, too, and is president of her seminary class.



Lynna Faye Porter of Prescott, Arizona, has had 100 percent attendance for MIA, Sunday School, and sacrament meetings for the seven years she has been in the MIA girls program. She has earned her class awards and seven individual awards and has the privilege of wearing a YWMA gold medallion. Lynna, who will soon graduate from beauty college, plans to work her way through Brigham Young University.



David Chan, 17, a priest in the Pointe Claire Branch of the Canadian Mission, has just been accepted at Massachusetts Institute of Technology in Boston as a National Scholar. David and his family emigrated from Hong Kong to Quebec in 1963. His accomplishments in electrical engineering began at an early age, and several years ago he completed a course in electronics in three months with an

average grade of 98 percent, which might not be unusual had it not been a two-year course! He has built many electrical appliances, including a stereo set. David is an organist in the Pointe Claire Branch.

Molly Izatt of Grace, Idaho, has been a student at Utah State University as an English major. In 1966-67 she was president of the USU 15th Ward YWMA. This past year she served as stake Gleaner leader of the Utah State University First Stake.



Lynda Tew of Orem, Utah, is a finalist in the National Merit competition, a Sterling Scholar, and will be listed in "Who's Who in American High Schools." She's active in seminary and MIA, has a part-time job, and has an honors scholarship to BYU.



Lynn Curtis, a priest in the Palos Verdes East Ward of Torrance, California, and



student body president of the South High School, was appointed chairman of his school's Operation Nepal, a project to raise \$30,000 for a small Nepalese school in Asia. Ram B. K. Shrestha, headmaster of the school, visited South High and said that in Banepa, Nepal, they had no books, supplies, lab equipment, or furniture—only a building. The project to supply these items was highly successful.

David James Smith, son of Brother and Sister J. Waldo Smith of the Welling Ward, Taylor Stake, Alberta, Canada, has always been faithful in his Church duties. He became a Queen Scout at the age of 14, and at 15 became the first Welling Boy Scout ever to be presented with the Gold Cord and Bushman's Thong. He has qualified for his Duty to God award, and at the present time he is secretary of the YWMA.



The
Presiding Bishop
Talks to Youth
About

Patriotism

By Bishop John H. Vandenberg

● In a book entitled *If's of History*, J. E. Chamberlin considers what the outcomes would have been if some of the significant events of the past had been altered by slightly different decisions or circumstances. For example, he considers what would have happened if George Washington had become a British midshipman, which in Washington's fifteenth year all but took place. A midshipman's warrant was obtained for him, and even his luggage was placed aboard ship, but at the last moment his mother withdrew her consent.

It is interesting to speculate what America would have done without the leadership of George Washington. Historian Hubert H. Bancroft said concerning him, "The country was an instrument with thirteen strings, and the one master who could bring out all their harmonious thoughts was George Washington."

The decision made by Mary Washington on that summer day in 1746 had a profound effect on history.

If a book on a similar theme could be accurately written about the immediate future, it would no doubt show that our period of history is at the apex of one of the major "if's" of all time.

It is not difficult to see that we are living in a trouble-torn world. Lawlessness is increasing at a fearful rate; citizens are rioting and looting in their own cities; youth are urged by some to abdicate their responsibility for the future. It seems that there are problems on every hand. Yet we know the situation is far from being hopeless: you, the youth of the Church, provide the hope.

If nations are to resolve their domestic and international problems, it will require a generation of courageous and patriotic young people whose principles are firmly grounded in righteousness. The founding fathers of the United States knew that "where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) The strength of the country begins and lives as a result of the people's faith in God.

George Washington acknowledged God's direction and stated: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (Washington's Farewell Address.)

Lincoln also understood that the strength of a nation derives

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Directors of this fascinating tour are Dr. Richard L. Gunn (l), world traveler and professor of art at Brigham Young University, and Doyle L. Green, managing editor of The Improvement Era and an authority on Polynesia.

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from the personal righteousness of its people:

"God rules this world—it is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow. . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

The Bible says: "Righteousness exalteth a nation. . . ." (Prov. 14:34.) It is personal righteousness that can lift a nation from its own mire. America, as well as other nations, needs a generation of young people who have righteous convictions.

The power of individual righteousness cannot be overestimated. Many times in history the righteousness of one individual has often been the leaven to raise an entire nation.

Joan of Arc, a 19-year-old peasant girl, lifted France from the dreges of defeat and led its armies to victory through her inspired courage.

Mormon, the Nephite prophet, was appointed by the degenerate Nephite nation to be the leader of its armies. Even though he was only 16 years of age, his personal righteousness set him apart as a leader.

David, the young shepherd, saved his country by having enough faith in the power of God to walk into the valley and face the great champion of Gath.

When Moroni, the chief commander of the Nephite armies, saw his nation being torn by dissension, "he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

"And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land. . . .

"And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

"And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land and the land of liberty.

"And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and destroyed, until we bring it upon us by our own transgressions.

"And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

"Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them." (Al. 46:12-13, 16-20.)

Each of these individuals, as well as others that could be mentioned, demonstrates convincingly the importance of personal righteousness in preserving the strength of a nation. There is no greater way that we can demonstrate love for our country than by making part of our own lives the principles which make a nation strong. George Washington expressed this idea in these words: "It is substantially true that virtue or morality is a necessary spring of popular government."

Like Moroni of the Nephite period or David of ancient Israel, we need to have the courage to declare openly our allegiance to our country and to the principles that preserve her strength.

The Prophet Joseph expressed this thought concerning the United States: "The time will come when the destiny of the nation will hang upon a single thread, at that critical juncture, this people will step forth and save it from the threatened destruction." (Recalled by President Brigham Young, *Journal History*, July 4, 1854, p. 7.) This is the call for us to gird ourselves with righteousness and step to the foreground in support of the principles upon which the future of our country depends.

There can be no question as to how the youth of the Church will meet these challenging times. The course is clear. President David O. McKay has outlined that course in these words:

"In these days of uncertainty and unrest, liberty-loving peoples' greatest responsibility and paramount duty is to persevere and proclaim the freedom of the individual, his relationships to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus will mankind find peace and happiness." (*The Improvement Era*, December 1962, p. 903.)

Poplar Pageantry

By Helen M. Terry

*On country tours I always thrill to see
Majestic poplar's rectilinear rows
Close-curtaining a farm with privacy
Or striding through a field where lucerne grows;*

*Unrivalled, starring in a lowland scene,
With dryad dance or statuesque and still,
Costumed in glitter-silver and cool green,
Against the backdrop of a purple hill.*

*Sometimes along a peaceful waterway
They stand, immobile branches lifted high.
Then sudden storm provokes a frenzied sway,
And lofty plumage feather-dusts the sky.*

*In retrospect, my thoughts go winging far,
And rest, enraptured, where the poplars are.*

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A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

Part 3. Empaneling the Panel

Illustrated by Dave Burton

• *Qualified for What?*—"But surely," we hear again and again, "such great scholars should be able to decide on this particular case without any trouble." Should they? Being a great scholar, while it gives people the impression that one is an authority on many things, is possible only because one is an authority on few things. It is precisely the great authority, C. S. Lewis reminds us, that we should mistrust: "It sounds a strange charge to bring against men who have been steeped in those books all their lives," he writes of the leading New Testament scholars, "but that might be just the trouble. A man who has spent his youth and manhood in the minute study of New Testament texts and of other people's studies of them . . . is, I should think, very likely to miss the obvious things about them."¹ Lewis

then proceeds to cite examples in the field of biblical scholarship, but the best examples of all must surely be furnished by the Egyptologists.

Every Egyptologist is by necessity a specialist, if only because Egyptian is written in three totally different scripts, and as the outpouring of specialized studies has steadily increased in volume, especially since World War II, the specialists have become ever more specialized. Jean Leclant noted in 1966 that the last of the real "all-round" Egyptologists are fast dying off.² Shortly before his death, Sir Alan Gardiner, who was certainly one of those great ones, complained that it was "impossible for any student to keep abreast of all that is written save at the cost of abandoning all hope of personal contributions."³ And those contributions become ever more per-

sonal, according to Jean Capart, things having reached the point where "the authors sometimes confine themselves to reading nothing but their own works while systematically turning their backs on those of their colleagues."⁴ Many years ago Capart cited Heinrich Schaeffer's complaint that the study of Egyptian religion had made little or no progress through the years because the experts, like the blind wise men examining the elephant, were each content to study and report on one limited department only; all their lives, Capart notes, Maspero and Wiedemann had protested against that sort of thing—but in vain.⁵

In 1947 an attempt to organize an international society of Egyptologists (a thing that any sensible person would think to be totally inevitable in such an ancient and peculiar

By stating with great emphasis and clarity his views on religion in general and Joseph Smith in particular, he disqualifies himself for the jury.

brotherhood) fell through completely—for specialists are a jealous lot. Adrian de Buck even charged Egyptologists with discouraging others from studying Egyptian⁶; and G. Roeder reports that his translations of religious texts had to buck “the current of opinion and the sovran [*sic*] personalities in the field,” who opposed his ideas “with much head-shaking and rude condemnation” before they finally began to give way.⁷ The very nature of Egyptian studies, in which the unknown so completely overshadows the known, has always encouraged specialization, for as Chabas noted a hundred years ago, it is possible for each student “to find in Egypt whatever sustains his particular views.”⁸

Today even the specialist, according to Siegfried Morenz, “is in constant danger of losing his grasp even of a special area, such as Egyptian religion.”⁹ How specialized Egyptian studies have always been may be inferred from the report of G. Goyon in 1963, that the problems of the Great Pyramid, which have had enormous popular appeal for more than a century, remain unsolved, because “the scholars who have really studied it on the scene can be counted on the fingers of one hand.”¹⁰

Tucked away in a highly specialized corner of this highly specialized field are three highly specialized papyri supplying with their highly specialized commentary illustrations to a highly specialized account of Abraham in Egypt. The peculiarities of the Facsimiles and the explanations that go with them cry for careful specialized investigation. So the question we have to ask here of every member of the Spalding jury is not whether he knows a lot, but whether he is equipped to deal with this particular problem. The problem is complicated

by emotional religious elements that make it necessary in screening the jury to ask two main questions of each: (1) whether he is equipped by training to give a thorough and definitive interpretation of the plates and texts in the Pearl of Great Price, and (2) whether he is temperamentally qualified to do so.

Five of the scholars consulted by Bishop Spalding were among the most learned men who ever lived. Each of them was a giant endowed far beyond the normal run of men with independence of mind, imagination, curiosity, insight, energy, and integrity. Yet as we look them over it appears that each is uniquely unqualified to pass judgment on Joseph Smith as a translator, at least on the basis of the information supplied by Spalding. Let us take them in order of their seniority, labeling them with the titles Dr. Spalding gives them.

1. “Dr. A. H. Sayce, Oxford, England,” or, more fully, the Rev. Archibald Henry Sayce, D. Litt., LL.D., D.D. (1845-1931). Sayce was born with a phenomenal I.Q. and plenty of money, and “his attitude to life was that of a fastidious ascetic,” according to his fellow Welshman and fellow genius F. L. Griffith.¹¹ Free to do pretty much as he chose, he was constantly traveling about; he “knew about every great personality in Europe in the past two generations”¹²; and “in the course of his long life he seems to have seen everything and everybody that was interesting.”¹³

At the age of 18, according to Stephen H. Langdon, “he proved that he knew Hebrew, Egyptian, Persian and Sanscrit,” and that “he had a firm grasp of the state of cuneiform studies.” In time he “had a good knowledge of every Semitic and Indo-European language, and could write good prose in at least 20 languages.” And yet this paragon “never became a great specialist in any subject”; he was too volatile, “always moving from place to place. . . . Any subject lost its attraction for him as soon as the period of decipherment passed.”¹⁴ He left no lasting monument,” writes Griffith; “. . . one cannot but feel that his marvelous gifts were out of proportion to his accomplishments.”¹⁵ Or, as Langdon puts it, “his greatness was never revealed in his work.” But how is one to measure gifts save by accomplishments or greatness apart from works?

In his younger years Sayce attacked

the evolutionists hammer and tong, maintaining that “the whole application of a supposed law of evolution to the religious and secular history of the ancient Orient is founded on what we now know to have been a huge mistake. . . .”¹⁶ But later in life he became even more vigorous in assailing fundamentalism: “When I was a boy,” he recalled shortly before his death, “. . . there were some old fashioned people who still believed that . . . some of them [the books of the Old Testament] were written by Moses himself . . . and we of the younger generation, trained in the critical methods of Germany, were unable to accept the dogma; it rested only on unproved assertions.” Of course there is no excuse for that sort of thing any more. “A new era has dawned upon us, the scientific method . . . has furnished us with facts instead of theories.”¹⁷ And so he ticks off the well-worn and now discredited clichés of scientism with evangelistic fervor: “An inductive science deals with objective facts and not with tastes and predilections. . . . like the geologist, the archaeologist has had to leave catastrophic theorizing to the literary amateur”¹⁸; we must forget the idea that “similarities in technique [e.g. of pottery] indicate relationship”—for diffusion is a myth.¹⁹

He has no patience with historians who want to measure civilization by the thousands of years, for he has proven that “civilization cannot be measured. . . . by millennia . . . civilized man in the fullest sense of the word is immeasurably old. . . . archaeology is repeating the lesson of geology and physical science.”²⁰ This is the sort of thing Griffith refers to when he writes, “His vivid imagination and insight frame pictures of events and of interpretation in which he too often mistook the sharp lines of the picture for fact,”²¹ and of these “facts” he would brook no criticism, for “he was impatient of the claims, the pride, and the reticence of exact scholarship.”²²

Sayce’s Egyptological researches are typical of his methods. For a number of years his own Nile boat, the *Ishtar*, might be seen searching out unfrequented spots along the banks of the great river, where he would discover new ruins and inscriptions, only to leave them behind for others to study.²³ It is significant that of the many inscriptions he discovered and copied down, he is always careful to translate

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the Greek and Latin ones in full (though most of his readers could read Greek and Latin well enough for themselves), while he never attempts to translate any of the Egyptian inscriptions.²³ Why not? "His metier was that of a decipherer of anything new," wrote Langdon, explaining that he lost interest as soon as the code was cracked.²⁴ But surely the deciphering of Egyptian was far newer and more challenging in the 1890's than the reading of Greek and Latin. In the same way Sayce, though criticizing Joseph Smith more severely than any other member of the big five, is the only one of them to preserve complete silence regarding the Facsimiles. Sayce's speciality was Assyriology, not Egyptology, and while in the former field, according to H. R. Hall, "the Professor must be judged by his peers," his speculations in Egyptology "do not carry much conviction."²⁵

There is another side to this remarkable man that we must not overlook, for though Dr. Sayce was greatly annoyed by people who took the Bible literally, he remained always a churchman and fiercely loyal to his church. "Attached by generations of his heritage to the ancient traditions of the Church of England," to follow Langdon, Sayce "regarding all learning which did not apply to the culture of his people and his Church as useless." His native language was Welsh.

Now just how well does this man qualify to pass impartial judgment on Joseph Smith as a translator? By temperament he is the fastidious aristocrat moving in exalted circles, disdainful of the vulgar; above all he is the austere, uncompromising churchman—how would he judge the efforts of an uneducated rustic from the American frontier? By training he is the spoiled dilettante to whom everything came easy, impatient of criticism, opinionated, and dogmatic in his own views. It is a toss-up which A. H. Sayce would be more intellectually hostile to Smith: the early clerical Sayce who "regarded as useless" all learning that did not support his church, or the scientific Sayce, invincibly opposed to supernaturalism. The two meet and mingle in the Sayce of 1912, who dismisses the Book of Abraham with eleven contemptuous lines. For all his great learning, I don't think Dr. Sayce rates a place on this particular jury.

2. "Dr. W. M. Flinders Petrie, London University" (1853-1942). If it is

possible to imagine a man more independent in his ways and self-contained in his thinking than A. H. Sayce, that man must be Dr. Petrie. We can illustrate this by a story told by Professor Georgerg Steindorff to a small group that met to celebrate Steindorff's eightieth birthday in 1942. Petrie came down to meet the Nile boat one hot evening in 1894 as the young Steindorff disembarked at the scene of Petrie's operations in upper Egypt. The great man conducted his guests to his tent for dinner, which was to consist of an enormous, heaping bowl of rice, completely covered with a mantle of blue-bottle flies. Professor Petrie in his hearty manner invited the party to fall to, but when some of them hesitated he reached for a box of Keating's Insect Powder and showered its contents liberally over both flies and rice, saying as he did so, "I've found that it kills them—but it doesn't kill me!" Such a man was not to be deterred from his course by the opinions of others. Petrie's strength was his weakness—his complete independence of mind made it possible for him to make real discoveries where timid souls would never have ventured, but at the same time it blinded him to the valid objections that others might have to his theories and interpretations.

An only child, Petrie never went to school—he was from the first self-educated and self-directed; "he was incapable of teamwork," writes his biographer Guy Brunton—"Petrie seems to have felt no need of companionship; nor was he very sympathetic to the ideas of others."²⁷ With a "somewhat limited outlook on life in general," he boasted that he had never been to a theater.²⁸ Though he was the greatest practitioner of scientific archaeology in modern times, "even when visited by those having great experience in archaeology he preferred to talk rather than listen"²⁹; and though archaeology was his life, "he never visited the excavations of others."³⁰ With his own work "there must be no interference or deviation," and "having once arrived at a conclusion he was extremely averse to modifying it in any way."³⁰ So as time went on, "Petrie's views on all manner of subjects . . . crystallized into stated facts" from which he was not to be moved.³¹

This intransigence was abetted, if not actually caused, by the nature of

Petrie's education, which in turn was determined by his complete inability to learn languages. At a tender age he had a tutor to teach him "French, Latin, and Greek grammar, for which he had," according to Brunton, "no aptitude whatever. A breakdown resulted, and for two years he was left to his own devices." Then they tried again—"fresh attempts were made with the grammars, but it was found to be hopeless. . . ."⁷² So he became his own teacher and did the things he was really good at: "Essentially a practical field worker of great ability, he made contributions of the highest value, but had no flair for research in epigraphy. He was prone to base his theories on inadequate premises. . . ."⁷³ He expressed his settled opinions on religion shortly before Spalding appealed to him, in a book in which he declares that any feeling of a need for repentance is the index of a "morbid mind,"⁷⁴ and that "the last branch of unbalanced religious experience is that of Hallucinations," which "enter so much into the scope of mental disease that it is useless to begin upon the detail of so far-spreading a subject."⁷⁵

So here we have another spoiled only child, a law unto himself (no need for him to repent!) reaping the rich rewards of independent thinking (and how we could use a little of that type of thinking in our own society!), but paying a high price for the luxury of always having his own way. Not a linguist by any means, he is hardly the man to call in for a study of all but illegible documents; and, utterly averse to any hint of the supernatural in religion, he is even less likely than Sayce to give Joseph Smith a fair hearing; then too, quite aside from his one-sided training and religious prejudice, would the man who had not the patience or courtesy to listen to the opinions of his most eminent colleagues or to visit their excavations take time off to give careful attention to the 80-year-old writings of a young farmer from New York? Indeed, while Petrie confirms statements of the Book of Abraham in a surprising number of instances, he would be the last man on earth to recognize the fact, and all Spalding got from him on the subject was a terse offhand opinion. What else could he expect? I think we should excuse Dr. Petrie from serving on this particular jury.

3. "Dr. Edward Meyer, University of Berlin." Eduard (Spalding mis-

"...the only time Meyer was able to fill his lecture halls was when he spoke on the Mormons."

spelled the name) Meyer (1855-1930) knew more about the whole field of ancient history than any other man who ever lived. He was the greatest scholar since Scaliger, and it would be hard to think of some way in which his learning might have been more extensive than it was, or more productive—though he himself declared at the end of his life that his generation of scholarship had erred sorely in trying to be so everlastingly "scientific" about everything instead of trusting more to their intuition and instincts. Because of his wholehearted and single-minded dedication to the documents of the past which from childhood he was determined to search thoroughly and systematically, Meyer's judgments often seemed to smack of almost prophetic insight.⁷⁶ His mistakes, wrote Walter Otto, were often more valuable than other men's facts⁷⁷; he laid the firm foundations of Egyptian chronology, vindicated the historicity of the Old Testament against Wellhausen and his school, was rivaled only by Breasted in his contributions to Egyptian history, exploded the evolutionary theory of economic development, first showed the importance of Iran in Jewish and Christian tradition, anticipated the Dead Sea Scrolls in discerning the important role played by the desert sectaries in early Christian and Jewish history, opened up the world of the Hittites, gave the world the first real picture of ancient Greece, and was the last human being to find himself in a position of being able to write a general history of antiquity from the sources of his own learning. Like the other members of the panel, he was largely self-taught and always went his own way, a pioneer wherever he went; but unlike the others, he had a healthy sense of his own limitations and freely admitted his mistakes and changed his views when the evidence required it.⁷⁸

Also, he had his blind spots. He could not understand art, according to his biographer; he lacked any aesthetic sense; he was impatient and usually in a hurry, so that he often

brushed aside or overlooked real problems, e.g. his history of the U.S. "is hasty, biased, superficial and inaccurate. . . ."⁷⁹ When the U.S. declared war on Germany in 1917, Meyer, it is said, ran down Unter den Linden with hair flying, declaiming wildly, and tearing his honorary Harvard diploma to shreds.

Still, if any scholar was competent to pass judgment on Joseph Smith, it should have been Meyer. An indication of his peculiar independence and deep insight is seen in the fact that he always regarded Mormonism as a phenomenon of enormous importance in the history of religions. Professor Werner Jaeger recalled that the only time Meyer was able to fill his lecture hall in Berlin was when he talked on the Mormons—then the place was packed, because then Meyer became alive as never before. Meyer, according to Walter Otto, "was the first secular historian ever to tackle the problem of the origin of Christianity—the central-problem of World History," and in Mormonism he saw the best guide.⁸⁰ He was convinced that "Mormonism . . . is not just another of countless sects, but a new revealed religion. What in the study of other revealed religions can only be surmised after painful research is here directly accessible in reliable witnesses. Hence the origin and history of Mormonism possesses great and unusual value for the student of religious history."⁸¹

He had visited Utah in 1904, and a year before Spalding's book appeared, he had published his *Ursprung und Geschichte der Mormonen*. In that book Meyer had made it perfectly clear just what he thought about Joseph Smith, whom he regarded as a prophet in exactly the same sense in which Isaiah, Jeremiah, and (to a lesser degree) Mohammed were prophets. He was free to run the risk of paying such high tribute to the Mormon prophet because everyone knew that he did not for a moment believe that there ever was such a thing as a true prophet; in keeping with the lofty scholarship of his day, Meyer disdained to grant the smallest

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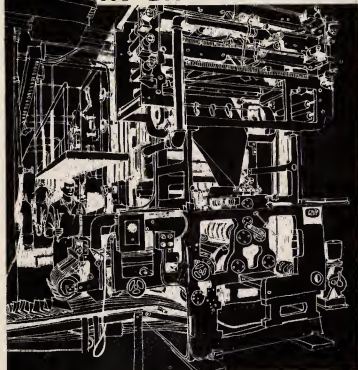
measure of probability to any proposition tainted with the supernatural. That, as Otto points out, is what spoiled what should have been his greatest work, that on the *Origins of Christianity*, in which "everything in the person of Christ must be explained on rationalistic grounds. He never allowed for the irrational element in the human character."⁴² So it is no compliment to Joseph Smith for Meyer to place him among the real prophets, for Meyer begins from the premise that all prophets are self-deluded. Granted that premise, there is only one position, of course, that one can possibly take regarding Joseph Smith's claims to divine revelation, and only one view that anyone can possibly take of his teachings in the Book of Abraham.

So Bishop Spalding was appealing to a judge who had already declared against any form of supernaturalism. Eduard Meyer, great man that he was, was also a judge on whom Spalding could count with absolute trust to give only one answer to his question about the Book of Abraham. By stating with great emphasis and clarity his views on religion in general and Joseph Smith in particular, he ineffectively disqualifies himself for the jury.

4. "James H. Breasted, PhD, Haskell Oriental Museum, University of Chicago." Professor Breasted (1865-1935) had his full share of those qualities which we have found to be most conspicuous in the three giants noticed so far: independence of action and judgment, boundless self-confidence, and equally boundless energy and exuberance. We have already seen how Professor Mercer chides his master for getting carried away too much. Breasted's training and temperament go together. He was trained in a school that knew all the answers—the Prussian school of the 1890's, which bolstered the individual's sublime confidence in himself as one who shared the corporate omniscience of the establishment. He was, a German reports, "most intimately tied to the German school of Egyptology from his first scientific beginnings,"⁴³ as "the dear, hearty comrade of the German Egyptologists." His friend Eduard Meyer inspired him to take wide views, which in turn inclined him to make wide and sweeping pronouncements that disturbed some of his colleagues,⁴⁴ some of whom point out that he was much too prone to generalize and "often interpreted evidence wrongly to

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The French Egyptologists sometimes felt that Breasted underestimated their work and so criticized him quite freely, accusing him of being pro-German to the point of slighting and even insulting French Egyptology, while putting forth his own theories as settled facts and completely ignoring any theories and even evidence that did not appeal to him.⁴⁶ George Foucart comes right out and accuses Breasted of being opinionated and unfair, noting that "in treating the contradictions of his predecessors without charity [indulgence] Breasted makes himself vulnerable to the same treatment in the future."⁴⁷ This Foucart was a true prophet, for time has not been too kind to Professor Breasted's favorite theories. As Professors Jequier and Foucart see it, Dr. Breasted with sublime self-confidence goes his way "bestowing his criticism or approval freely on all sides," presenting his own opinions as historical facts and his private reconstructions as original texts,⁴⁸ and while his colleagues may find his affirmations "most unconvincing, the general public is supposed to accept them as official."⁴⁸

We have ventured to quote such unpleasanties because we have here exactly the high and authoritarian attitude taken by Breasted in dealing with the Book of Abraham. There is no doubt that he could have translated most of the hieroglyphs if he had given himself the trouble, but, though he professed himself most interested in the problem, he never did. Why should he? He knew the answers already. Like every other American professor in 1912, he belonged to that school which firmly believed that evolution held all the answers, as Jean Carnot observes, basing their boldest speculations on implicit faith in the validity of analogies with biological evolution, sublimely confident that the evolutionary rule of thumb could give them perfect insight into the mind of the "primitive."⁴⁹ Thus he can assure us that "Set was doubtless some natural phenomenon . . . and it is most probable that he was the darkness," though no Egyptologist would write that way today.⁵⁰ And he can tell us with convincing insight how copper was discovered when Primitive Man one morning noticed little beads of the pure metal that had oozed from the rocks that banked his campfire somewhere in the Sinai Peninsula; it

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"It is possible to find in Egypt whatever sustains one's particular views."

was not until 1945 that the Egyptologist Alfred Lucas called attention to the experiments of H. H. Coughlan, showing that it is quite impossible to smelt copper in any open fire.⁵¹

Breasted's main argument against the Book of Abraham is that the Hebrews were monotheists and the Egyptians polytheists: both points have always been disputed among Egyptologists, some of the greatest being ardent defenders of a standard Egyptian monotheism, yet for Breasted the question is settled once he has spoken. When the Mormons pointed out that Breasted had identified as the lady Isis in Facsimile 1 a figure that other Egyptologists had called Horus, Anubis, or a priest, Dr. Breasted impatiently remarked to Mercer: "One man says fifty cents, another man says half a dollar!" But it isn't the same at all; Isis and Horus are as different quantities as half a dollar and half a pound.

In our fatal year of 1912 Breasted completely misinterpreted many passages in the Egyptian wisdom literature, discovering among other things in them "a complaisant optimism" in a text that, Frankfort insists years later, "indicates no such thing, but represents on the contrary, the deep religious conviction which inspired the 'teachings.'"⁵² Errors due to the imperfect state of the evidence at one time are, of course, excusable—but they are nonetheless errors. Thus, of the great *Ancient Records* series Alexander Scharff wrote in 1935, "Today we read many passages differently and more correctly."⁵³ "Unhappily," wrote Sir Alan Gardiner in 1961, "in Breasted's day our knowledge of Late-Egyptian syntax was not sufficiently advanced to enable him to translate the damaged introduction of the Turin papyrus correctly."⁵⁴ So as knowledge increases, the verdict of yesterday must be reversed today, and in the long run the most positive authority is the least to be trusted. Few have been more positive than Breasted, and in nothing was he more positive than in his attitude toward Joseph Smith's pronouncements.

5. "Dr. Friedrich Freiherr von Bissing, Professor of Egyptology in the University of Munich." Incredible as it may seem, there was one man in the world who actually surpassed Sayce, Petrie, Meyer, and Breasted in complete independence of thought and action, and that was the Freiherr von Bissing (1873-1956). Not yet 40 years old in 1912, he was richer than all the rest of them put together; already hailed as "the generous Maecenas of Egyptology," von Bissing was rich enough not only to visit important excavations in Egypt when he chose, but also to finance them from his own pocket.⁵⁵ Even more than the others, he traveled and dug and collected everywhere,⁵⁶ "an archaeologist in the broadest sense of the word," recognized as "the last scholar who could see the Mediterranean as a unit, familiar with everything down to the most insignificant potsherd."⁵⁷ "For us today," wrote Heinrich Brunner, "it is simply inconceivable how one individual man could speak with equal authority on the etymology of the word 'Pavian,' the painting of el-Amarna, the fundamentals of Byzantine art, the structure of the personal pronouns in early Egyptian, or the exodus from Canisus."⁵⁸

Von Bissing "was proud of being a dilettante,"⁵⁹ and his numerous writings on all subjects almost all take the form of short notes of a few sentences.⁶⁰ Most of them have to do with artistic history and criticism, which was his specialty, and allowed him to range as widely and speculate as freely as he chose.⁶¹ Both rich and noble, "he was an original, stamped from a unique mold, willing to face all consequences without regard to praise or disapproving head-shakes. . . he went the way of his own convictions."⁶²

Here, then, we have an incorruptible judge—but was he an unbiased one? Hardly. Whatever his scientific convictions or scholarly integrity, he was a member of the nobility: throne and church always had first and unquestioned claim on his loyalty, and nothing could budge him from his commitment to them.⁶³ In this he

was much like the aristocratic Sayce, his scientific scepticism matched only by his uncompromising loyalty to a feudal society and a feudal religion—hardly the man to look with a kindly eye on the supernaturalism and humble simplicity of a Joseph Smith.⁶⁴

As to von Bissing's technical knowledge, his specialty was ancient art, especially Egyptian art, but even in that, G. Foucart maintains, "his conclusions go too far,"⁶⁵ and in his archaeological one-sidedness he often shows poor judgment.⁶⁶ Not surprisingly he too often equated the old-fashioned or established view with the sound and safe one, insisting, for example, as late as the 1930's that there were no ties whatever between ancient Egypt and Mesopotamia,⁶⁷ and continuing to doubt the existence of the Hittites, whom he always puts in quotation marks.⁶⁸ Even his approach to art was an old-fashioned, positivist one, and he opened his *Systematic Handbook of Egyptian Art* with words that today seem hopelessly narrow: "A History of Art must not be a history of culture."⁶⁹ For him, in fact, even the glories of Egyptian art were but a preparation for Greek art.⁷⁰ Hide-bound and opinionated to the point of rudeness,⁷¹ aristocratic and aloof, fiercely loyal to the views and interests of one church, impatient of any disagreement or contradiction—is this the man to give a cool and patient hearing to Joseph Smith? He never offers to tell us what the Facsimiles are, but is completely satisfied that "every one figure is an absurdity," and that whatever the inscriptions say (though he does not read them), "they cannot say what Smith thought." His verdict is not surprising, but neither is it very convincing. ○

(To be continued)

FOOTNOTES

¹C. S. Lewis, *Christian Reflections* (Grand Rapids: W. B. Eerdmans, 1967), pp. 154.

²Jean Lédain, in *Archiv für Orientforschung*, Vol. 21 (1966), p. 272.

³Sir A. H. Gardiner, *Egypt of the Pharaohs* (Oxford, 1961), p. 16.

⁴Jean Capart, in *Mélanges Maspero*, Vol. 1, p. 227.

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⁶Adrian de Buck, in *Chroniques d'Égypte*, Vol. 23 (1947), p. 23.

⁷Günther Roeder, *Volks Glaube in Pharaonenreich* (Stuttgart, 1952), p. 7.

⁸François-Joseph Chabas, in *Bibliothèque Egyptologique*, Vol. II (1865), p. 47.

⁹Siegfried Moren, *Orientalische Literaturzeitung*, Vol. 48 (1933), p. 341.

¹⁰Georges Goyon, in *Revue Archéologique*, 1963, No. 2, p. 1.

¹¹P. L. Griffiths, in *Journal of Egyptian Archaeology*, Vol. 19 (1934), p. 66.

¹²Thus S. Langdon, in *Archiv für Orientforschung*,

Vol. 8 (1932), p. 341.

¹²Griffith, op. cit., p. 65.

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¹⁵A. H. Sayce, *Monument Facts and Higher Critical Fancies*, (New York, 1904), p. 118.

¹⁶Sayce, in *Smithsonian Report*, 1931, pp. 518-19.

¹⁷Ibid., p. 528.

¹⁸Ibid., p. 528.

¹⁹Ibid., p. 520.

²⁰Griffith, op. cit., p. 65.

²¹Editorial note in *Chronique d'Egypte*, Vol. 9 (1933), p. 283.

²²The one exception is an inscription from Aswan of only six characters, of which Sayce writes, "The inscription on the left reads, I think, 'Beloved of Khnum the Great, the Lord of the country of Ra-nefer.' In the inscription on the right the island of Senem appears to be mentioned." The inscription on the right was much the longer one, yet no attempt is made to translate it. *Recueil de Travaux*, Vol. 15 (1893), p. 147. On p. 148 is a Greek inscription: "This I venture to translate. . . ." *C. Recueil de Travaux*, Vol. 16 (1894), pp. 167-76; Vol. 17 (1895), pp. 160-64; Vol. 20 (1898), pp. 169-76; Vol. 13 (1885), pp. 62-67, 187-91.

²³Langdon, op. cit., p. 342.

²⁴H. R. Hall, in *Journal of Egyptian Archaeology*, Vol. 1 (1915), p. 72.

²⁵Langdon, op. cit., p. 341.

²⁶Guy Brunton, in *Annales du Service*, Vol. 43 (1948), p. 3.

²⁷Ibid., p. 4.

²⁸Ibid., p. 13.

²⁹Ibid., p. 5.

³⁰Ibid., p. 13.

³¹Ibid., p. 4.

³²*Encyclopaedia Britannica*, 1966 ed., s.v. Petrie.
³³W.M.F. Petrie, *Personal Religion in Egypt before Christianity* (New York: Harpers, 1909), p. 22.

³⁴Ibid., p. 37.

³⁵His education is described by W. Otto, in *Zeitschrift der deutschen Morgenlaendischen Gesellschaft*, Vol. 83 (1931), p. 6; his unique aptitude and personality, *ibid.*, pp. 1-3.

³⁶Ibid., p. 8.

³⁷Some of Meyer's accomplishments are listed, *ibid.*, pp. 11-22.

³⁸Ibid., pp. 4-5.

³⁹Ibid., p. 20.

⁴⁰Eduard Meyer, *Ursprung und Geschichte der Mormonen* (Halle, 1912), p. 1.

⁴¹Walther Otto, op. cit., p. 20.

⁴²Editorial in *Zeitschrift fuer aegyptische Sprache*, Vol. 72 (1936), 114-15.

⁴³See, e.g., Gustav Jequier, in *Sphinx*, Vol. 17 (1913), pp. 148-49.

⁴⁴Hans Bonnet, in *Zeitschrift der deutschen Morgenlaendischen Gesellschaft*, Vol. 81 (1927), pp. 178, 183, and Jequier, op. cit., pp. 148-50.

⁴⁵Jequier, loc. cit., and G. Foucart, in *Sphinx*, Vol. 11 (1908), pp. 40-42, who is particularly outspoken.

⁴⁶Foucart, op. cit., pp. 42, 40ff.

⁴⁷Jequier, pp. 148ff; Foucart, p. 42.

⁴⁸Jean Garnot, *La Vie Religieuse dans l'ancienne Egypte* (Paris: Presses Universitaires), pp. 107-9.

⁴⁹James Breasted, *Religion and Thought*, (London, 1912), p. 40.

⁵⁰Allred Lucas, in *Journal of Egyptian Archaeology*, Vol. 31 (1945), pp. 96-97.

⁵¹Henri Frankfort, *Ancient Egyptian Religion* (New York: Columbia University, 1948), pp. 64, 66, 71.

⁵²Alexander Scharf, in *Jahrbuch der deutschen Akademie der Wissenschaften*, 1935/6, pp. 1-2.

⁵³Alan H. Gardiner, *Egypt of the Pharaohs*, p. 291.

⁵⁴T. Smolenski, in *Bulletin de l'Académie des Sciences de Cracow*, 1906, p. 71.

⁵⁵Helmut Brunner, in *Archiv fuer Orientforschung*, Vol. 17 (1955), p. 484.

⁵⁶Ibid., p. 485.

⁵⁷Ibid., p. 484.

⁵⁸H. Brunner, in *Archiv fuer Orientforschung*, Vol. 21 (1966), p. 269.

⁵⁹For a complete bibliography of his writings, *Zeitschrift fuer aegyptische Sprache*, Vol. 85 (1959), pp. 1-16 (complete for 1895-1955); Vol. 89 (1964), pp. 3-4.

⁶⁰The vast range of his studies on art is discussed in *Zeitschrift fuer aegyptische Sprache*, Vol. 79 (1954), p. 54.

⁶¹H. Brunner, in *Archiv fuer Orientforschung*, Vol. 17, p. 485.

⁶²Loc. cit. In 1922 he became a voluntary exile for political reasons, *ibid.*, p. 484.

⁶³On his skepticism, Brunner, *Archiv fuer Orientforschung*, Vol. 21, p. 273.

⁶⁴G. Foucart, in *Sphinx*, Vol. 11 (1908), p. 89.

⁶⁵Ibid., pp. 93-94.

⁶⁶W. Bissinger, in *Archiv fuer Orientforschung*, Vol. 7 (1931/2), pp. 24-30.

⁶⁷Ibid., pp. 159-201.

⁶⁸Hartmut Schick, in *Orientalische Literaturzeitung*, Vol. 58 (1963), pp. 6-7.

⁶⁹J. Capart, in *Egyptian Religion*, Vol. 3 (1934), p. 228.



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We Still Have Time

Today's Family

By Florence B. Pinnock

● The year 1899 closed an era, and when its last page was turned, a new century began. The YWMIA, then called the YLMIA, published a magazine named *The Young Woman's Journal*. Susa Young Gates was its editor. The articles in the last volume of the nineteenth century were filled with a depth of the wisdom and a quaintness of the times that are hard to match.

James E. Talmage wrote on toleration and approval. To quote one paragraph: "In view of the present complicated social conditions existing among our people, and between them and those who are not of the Church, the mothers and maidens in Zion have special need to observe with care the distinction between the forbearance which a proper regard for the beliefs and practices of others requires, and the approval of actions and habits which are not in accordance with the principles of revealed truth." This has meaning today.

Elder John A. Widtsoe often wrote for this magazine. One particular article was on home science. In it he made the mundane tasks in the kitchen sound interesting and even exciting. His wife, Leah D. Widtsoe, was a constant contributor, adding her knowledge of household art and science to the pages. She said, "Nowadays a girl's education is not considered complete unless she has a good practical knowledge of the prin-

ciples of Cookery." She continued, "We must eat or our bodies perish; we must be properly nourished or our minds and bodies cannot work in conjunction to produce that most perfect of all God's creations—an intelligent human being."

This woman had an intense interest in food and how it relates to health. One of her favorite names for a "mother cook" was "domestic chemist." In article after article she explained the "why" and the "how" of foods, answering many questions of a technical nature, such as, why use soda with sour milk in a recipe. Sister Widtsoe claimed that women's work may seem like drudgery if the mind is left out of the act. This is true today. Joy comes from the mind meeting the action head-on.

This woman was ahead of her time in much of her thinking. She gave a lesson on egg cookery and stated that the albumin, or the white of the egg, hardens when exposed to heat, and if heated above 160 degrees F. it becomes tough and leathery. "Therefore," she noted, "we do not hard-boil eggs; we hard cook them, never letting the water reach the boiling point." It was well into the twentieth century before this was advocated by home economists.

Another of her truisms was: "One of the charms of eating is to have a variety. Above all things, avoid habits in cooking. Food may be good, but it must be appetizing

in order to accomplish the most good in the body."

One 1899 article was intriguingly entitled "Commonsense Underwear." The problem in that day didn't seem to be a lack of clothing worn, but rather, too many layers of heavy clothing weighing down the body. The author stated that the ideal clothing has a twofold function; it protects the body and adorns it. To properly protect the body, clothing must be healthful; it must not interfere with the natural functions of the body. Clothing that is too tight and presses or drags upon the body is an enemy to health. "Every woman should ask herself concerning her clothes the following . . . questions: Are my clothes loose enough to permit me to fill my lungs while seated? Is the weight suspended from my shoulders where I can carry it without injury? Is every part of my body equally protected?"

The article advises the reader to be progressive enough to accept the truth, and it closes with the thought, "Persons of generous hip proportions would do well to set the skirts on a yoke reaching below the hipline, while slender ladies should make the underwaists full in front to make the figure appear as symmetrical as possible." Now, our aim isn't to appear as round as possible, but today we too would say that there are two requisites for clothing: first, that it be modest

and attractive, and second, that it be clean and healthful.

Other headings in this issue range from "Genius Is Hard Work" and "A Mormon Girl's Experience in a College Town" to an article entitled "Trifles" by James E. Talmage. A paragraph from this article says: "But I would talk to you of the common neglect of the little things of life, which, however, may be of themselves great because of their results. Our lives are made up of trifles,—of separate acts, each perhaps small and in-

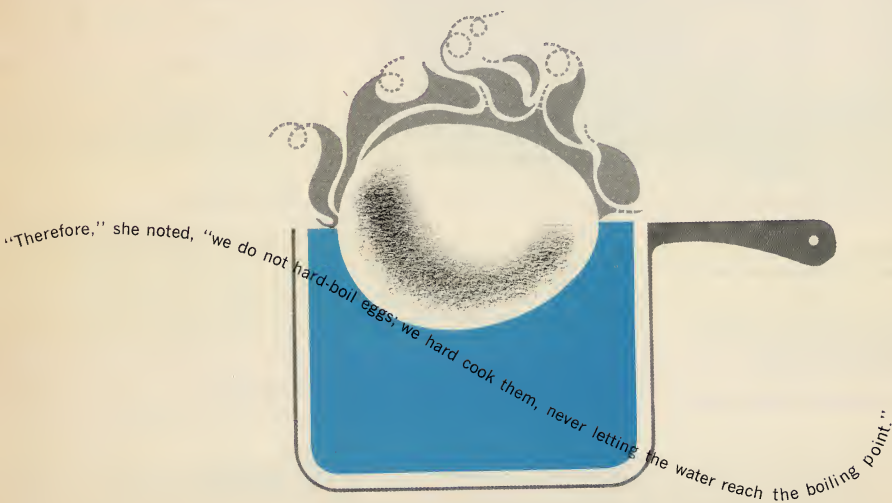
conspicuous when viewed alone; nevertheless, their sum makes up the account that is to be met by exaltation or condemnation. How little do we realize of the significance of present trifles! Yet what may they produce! An acorn may be carried in a corner of the pocket; but, locked within its shell are the possibilities of vast forests; it holds the germ of an endless succession of oaks, destined to yield timbers for mightiest battleships, beams for impregnable fortresses, or, perchance, altars for the holiest

temples of our God."

We who live in 1968 are similar in many ways to those who lived in 1899. Our problems, joys, and dreams are much the same. The difference is that today we are here breathing, and doing, and trying to accomplish. We still have time.

A Baker's Dozen

What an unexpected pleasure it is to discover 13 doughnuts in a sack when a dozen was ordered. That extra something is such a treat. When you



Put the magic of
Sugarplum Land
 in your meals



Cynthia Scott
 suggests this
 delicious,
 easy to make
 jam for a
 real family
 taste treat.



BERRY JAM

5 cups U and I Sugar
 4½ cups crushed berries, fresh or
 thawed frozen (3 12-oz. packages)
 2 Tablespoons lemon juice
 1 bottle liquid fruit pectin

Measure sugar into a large bowl, add
 crushed berries and lemon juice. Let
 stand 20 minutes, stirring occasionally
 to dissolve sugar. Add liquid pectin and
 stir thoroughly. Pack into freezer con-
 tainer, cover, and let stand 24 hours.
 Store in freezer, or this jam will keep
 in the refrigerator for two weeks. This
 makes about 2 quarts of jam.

Where is Sugarplum Land? It's all around you if you live where sugarbeets
 are grown. U and I Sugar sweetens the economy of these areas.

U and I SUGAR COMPANY Factories in Garland and West Jordan, Utah;
 near Idaho Falls, Idaho; Moses Lake and Toppenish, Washington.

are counting out a dozen cookies or
 rolls, or weighing fruit to give to an-
 other person, an extra measure warms
 you and him through and through.
 Generosity denotes a big heart and an
 understanding mind. That "baker's
 dozen" brings satisfaction and delight
 to the giver as well as to the receiver.
 Our recipes today all have something
 added to make them really special.

Bread plus a Prune

2 cups sifted flour
 1 teaspoon baking powder
 1½ cup finely chopped dried prunes
 1 teaspoon baking soda
 1 cup boiling water
 ¼ cup lard or other shortening
 1 cup sugar
 1 egg, beaten
 1 teaspoon vanilla
 ¾ cup nuts, chopped

Line the bottom of a 9x5-inch loaf pan
 with a double thickness of waxed paper.
 Sift together flour, baking powder,
 and salt. Combine prunes, soda, and
 boiling water. Add lard, sugar, and
 egg. Mix well. Add vanilla and
 nuts. Add the sifted dry ingredients,
 stirring only until dry ingredients are
 moistened. Pour into loaf pan and
 let stand for half an hour. Bake in a
 350° F. oven for 50 to 60 minutes.

Veal plus Pineapple

1½ pounds boneless veal steaks, ¾
 inch thick
 2 tablespoons flour
 2 tablespoons shortening
 1 can (1 pound 4 ounces) sliced
 pineapple
 ½ teaspoon mixed herbs
 2 tablespoons chopped parsley
 ¼ cup chopped green onion
 1 can (2 ounces) mushrooms (stems
 and pieces)
 ½ teaspoon salt
 ½ teaspoon garlic salt
 ½ teaspoon pepper

Cut veal into 6 servings. Dredge meat
 in flour and brown in shortening. Drain
 pineapple and save syrup. Place meat
 in baking dish and top each serving
 with a pineapple slice. Combine re-
 maining ingredients, using ½ cup
 pineapple syrup, and pour over meat.
 Cover and bake at 350° F. 1 hour or
 until tender. Sprinkle with toasted
 almonds.

Drop Doughnuts

(A doughnut hole in action)

2 eggs
 1½ cup orange juice
 ¼ cup cooking oil
 1 tablespoon grated orange peel

- $\frac{1}{2}$ cup sugar
 1 tablespoon baking powder
 $\frac{1}{2}$ teaspoon salt
 2 cups unsifted flour
 Oil for frying—peanut oil is good

Beat eggs well. Stir in orange juice, $\frac{1}{4}$ cup oil, and grated orange peel. Mix in the sugar, baking powder, and salt. Add flour and beat in. Drop by teaspoonfuls into deep or shallow hot oil. Fry until well-browned—about $1\frac{1}{2}$ to 2 minutes on each side. Drain on paper towels. Roll in a cinnamon-sugar mixture. Makes about 24 doughnuts.

Creamy Corn Soup plus Chives

- 1 can (1 pound 1 ounce) cream-style corn
 1 can (12 ounces) whole-kernel corn
 3 cups milk
 Salt and pepper to taste
 2 tablespoons butter
 2 tablespoons minced chives

Combine both corns and milk; heat slowly to serving temperature but do not boil. Season to taste. Add butter. Pour into cups and garnish with the minced chives.

Salmon Celery Loaf plus Sauce with Sour Cream

- 1 pound can salmon
 $\frac{1}{4}$ cup salmon liquid
 1 can condensed cream of celery soup
 1 cup fine dry bread crumbs
 2 eggs, slightly beaten
 $\frac{1}{2}$ cup chopped onion
 1 tablespoon lemon juice
 $\frac{1}{4}$ teaspoon pepper

Thoroughly mix all ingredients together and pack into well-greased loaf pan. Bake in 375° F. oven about 1 hour. Serve with a sauce made of 1 can celery soup heated with $\frac{1}{2}$ cup sour cream and a touch of dill.

Glazed Carrots plus Ginger (4 servings)

Parse 1 pound carrots; cut into thick 2- or 3-inch diagonal strips. Cook until tender. In skillet, melt 3 tablespoons butter with 3 tablespoons brown sugar and $\frac{1}{2}$ teaspoon ground ginger. Add carrots; baste frequently until they are well glazed.

Baked French Toast plus Whipped Molasses Butter

- 4 eggs
 1 cup milk
 $\frac{1}{2}$ teaspoon salt
 6 slices day-old bread
 $\frac{1}{4}$ cup melted butter

Beat eggs slightly; stir in milk and salt. Pour into shallow dish. Dip each slice of bread in mixture, turning to allow

both sides to take up liquid. Place on well-buttered cookie sheet and pour melted butter over top of slices. Bake in 500° F. oven for about 8 minutes. Turn slices and bake 5 minutes more, until golden brown. Serve hot with molasses butter.

Whipped Molasses Butter

Beat $\frac{1}{4}$ cup butter until soft; gradually add $\frac{1}{4}$ cup molasses and 2 tablespoons finely chopped nuts. Chill until of spreading consistency. Serve on French toast.



Richard L. Evans

The Spoken Word

As to ultimate answers . . .

Use what you have," said Cicero, "and whatever you may chance to be doing, do it with all your might. . . [with your] mind at full stretch like a bow, and never [give] in to . . . age by growing slack. . . For myself, I had rather be an old man a somewhat shorter time than an old man before my time."¹ It is more than twenty centuries since Cicero said it, and his opinion has been supported by many to this present moment: "Every man's task," said Emerson, "is his life-preserver."² "Let us not try to escape our work," wrote Anna R. Lindsay. "Above all, let us not fail to see it. As long as we live we have work to do. That we are alive today is proof positive that God has something for us to do today. Let us ask ourselves as we arise each morning, What is my work today? We do not know where the influence of today will end. Our lives may outgrow all our present thoughts, and out-dazzle all our dreams."³ "It is important not to lean on other people," said Dolores Del Rio, "because in time you will be unable to do things yourself. . . ." "We should cease fighting age as if it were a foe," said Dr. Sockman. ". . . memories of past experience may be even sweeter than these experiences were in reality. . . when a pleasure is in prospect we are disturbed by the fear it may not be realized. But a pleasure in retrospect is secure."⁴ William Cowper left us this: "Absence of occupation is not rest, A mind quite vacant is a mind distressed."⁵ The use of what we have is an obligation. The human mind can do more than it has ever done. The heart is happier when there is something useful to do. The body keeps better health in service. It is still as the Savior said: "For whosoever will save his life shall lose it. . . ." And if we try to save ourselves in inactivity, we lose what we are trying to save. Health and happiness are increased with the physical and mental employment of our powers. As the Country Parson put it: "I don't remember ever seeing a happy man who had nothing to do."⁶

¹Cicero, "On Old Age."

²Ralph Waldo Emerson.

³Anna R. Lindsay, "What Is Worth While?"

⁴Dolores Del Rio, in an interview with Joe Hyams, published in *This Week*, January 12, 1964.

⁵Rev. Ralph W. Sockman, "Age Has Its Advantages."

⁶William Cowper, "Retirement Poems," 1782.

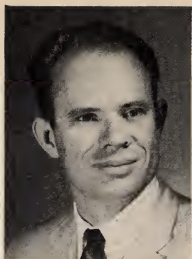
⁷Matt. 16:25.

⁸"The Country Parson," *Evening Tribune*, San Diego, California.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 17, 1968. Copyright 1968.

Engineering Award

Dr. Charles E. Warner, associate professor of mechanical engineering at Brigham Young University, is one of six automotive engineering educators in the United States to receive the Ralph Teetor Award for outstanding service to the automotive industry and education.



National Education Post

Allan M. West of the Chevy Chase (Maryland) Ward has been named assistant executive secretary in charge of field operations and urban services of the National Education Association, Washington, D.C. The 1.1 million-member NEA is the parent organization of 50 state educational associations.



The LDS Scene



Largest Church-Supported Junior College

Recent full-time student enrollment figures place Ricks College, the Church's two-year junior college at Rexburg, Idaho, as the largest Church-supported junior college in the United States. This past year 3,497 students were enrolled. Ricks, established in 1888, celebrates its 80th anniversary this year and is undergoing a significant building and growth program. There are about 170 junior colleges under religious denominational support in the U.S.



Mormon Exposition in Quito

More than 6,000 persons recently viewed an exposition about the Church in the Municipal Art Museum of downtown Quito, Ecuador. Posters and films about the Church were shown to visitors, and widespread publicity gained much favorable comment. Also gaining considerable favorable publicity for the Church was a Church-sponsored concert that featured Lazarro Ferrari, a famous opera tenor of Quito, and Sister Helen Wells, a noted concert pianist and wife of Brother Robert Wells, president of the First National City Bank of Quito.



Conservation Award

J. Kent Marlor of the Ricks College faculty has been awarded a Capitol Conservation Club award for his "determined and successful efforts to preserve the Idaho White Clouds area." Brother Marlor won congressional support that forced a reconsideration in the development of roads along the East Fork of the Salmon River near Challis, Idaho.



Second Place in National Finals

The Church College of Hawaii has won second place in the National Collegiate volleyball championships and placed four players on all-American teams. The Seasiders beat the national champions, San Diego State College, in two out of three games, but lost in a one-game playoff, 5-15. Earl Veloria and Tony Crabb won first team all-American honors, and Ed Kalima and James Dumaguin were named to the second and third teams, respectively. The Seasiders also placed seventh in the national AAU volleyball tournament, dropping several notches because the team decided against competition on Sunday.

Other volleyball action concerns the recent all-Church volleyball tournament, in which Oakland (California) Fourth Ward won the senior title—for the fourth straight year—over BYU Ninth Ward, 12-15, 15-5, and 15-7. The junior title was won by Downey (California) Third Ward, which beat the defending champion Kahuwai (Hawaii) Branch, 16-18, 16-14, and 15-13.



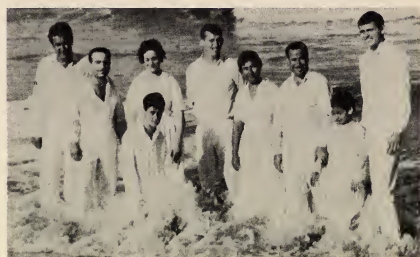
Insurance Firm President

W. Boyd Christensen of the North Shore (Illinois) Ward has been elected president of Allstate Insurance Companies, a subsidiary of Sears, a national retail chain. Before assuming his new position, Brother Christensen was a member of the board of directors and executive vice president.



Police Chief

D. K. Brown of Jacksonville (Florida) Sixth Ward has been appointed chief of the Jacksonville police force. Before his appointment, he was in charge of the Federal Bureau of Investigation office in Jacksonville and was credited with breaking up a strong Ku Klux Klan organization in that area.



Growth in the Mideast

A young Lebanese family has been baptized in Mediterranean waters just outside of Beirut, where eight missionaries of the Swiss Mission presently labor. There are now an Armenian branch and an English-speaking branch in Beirut. The Swiss Mission includes 22 countries of the world, has more branches outside of Switzerland than within, and services a membership in the Middle East of about 1,000 Latter-day Saints, in branches ranging in size from 10 to 250 members. Five of the 22 countries serviced by the Swiss Mission are behind the Iron Curtain, and other locations include Gibraltar to the west, points in Africa to the south, and India to the east.

The Church Moves On

April 1968

21 South Carolina East Stake was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church, from

portions of South Carolina Stake. It is the 454th stake now functioning. Clyde Elmer Black was sustained as president, with Joe F. Stroud and Lester T. Carroll, Sr., as counselors.

27 "We urge our people to be as liberal as their means may permit" in supporting the annual drive of the American Cancer Society, the First Presidency said.

The First Presidency called five new

mission presidents, with fields of labor yet to be announced. They are Peter Dalebout, Arnold N. P. Roberts, Wilbur W. Cox, Dale T. Tingey, and Hal R. Johnson.

28 New stake presidencies: President Henry Reed Cammack and counselors Wayne Norton Wheatley and Allen Jordan Brady, Portneuf (Idaho) Stake; President Larry R. Oler and counselors Raymond W. Ritchie and Paul C. Layton, Hamilton (New Zealand) South Stake.

May 1968

3 The annual all-Church volleyball tournament began in Salt Lake City.

4 The First Presidency announced the call of M. Elmer Christensen as a mission president, with his field of labor to be announced later.

Oakland (California) Fourth won the all-Church senior volleyball tournament by defeating BYU 24th, 12-15, 15-7, 15-5. Santa Ana (California) Second placed third, and Edmonton (Alberta, Canada) won the sportsmanship title.

Downey (California) Third won the all-Church junior volleyball tournament from Kahuwai (Hawaii), last year's champions, 16-18, 16-14, 15-13. Santa Ana (California) Second placed third in this tournament as well, with Kahuwai receiving the sportsmanship trophy.

5 Powerful evening winds, gusting to 70 miles per hour, did not harm the spire statue of the Angel Moroni atop the Salt Lake Temple, but it felled a huge blue spruce that has occupied a place of honor in the southeast portion of Temple Square. In recent years this tree has been elegantly decorated each yuletide.

Auckland South Stake was organized from portions of Auckland (New Zealand) Stake by Elder Thomas S. Monson of the Council of the Twelve and Elder Marion D. Hanks, Assistant to the Twelve. Geoffrey Richard Garlick was

Richard L. Evans

The Spoken Word

On being bored

Young or old, one of the most debilitating attitudes in life is being bored. Sometimes we become bored with daily routine, with what we feel are repetitious and unchallenging tasks. But there is repetition and routine in all assignments, in all activities and occupations. Teachers have thousands of lessons to teach. Artists practice over and over again before performing. Doctors have patients to see and symptoms to listen to, countless, repetitious times. Those who make things, those who do things, those who direct others to do things, do them over and over again. And so it is, from the least responsible to the most responsible position. Perhaps no one knows better than wives and mothers about repetition and routine—with thousands of dishes to be washed; with clothes, over and over again, to be cleaned and tended to; with meals to be cooked time after time—and unnumbered other chores unnumbered repetitious times. But drudgery and boredom are relieved by love and appreciation, and by a sense of service. Even the work of God, it would seem, must be repetitious, because life is renewed, commandments are repeated, and truth is revealed from time to time. Sunrise is repetitious—and springtime, and so are all seasons. Life, fortunately, is repetitious. And there can be satisfaction in the simplest assignment, and boredom in the most exciting assignment—depending on the inner attitude. Despite all repetition and routine, every new day is a miracle, an opportunity, a God-given gift. Every essential service is its own reason for living every day of life. Every unknown truth is an endless invitation. And even if we are confined physically, our minds can range widely over the earth. "Life is always opening new and unexpected things for us," wrote Phillips Brooks. "There is no monotony in living to him who walks . . . with open and perceptive eyes. The monotony of life, if life is monotonous to you, is in you, not in the world." Do the work; meet life as it is; know that each service is essential—and never be bored.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 5, 1968. Copyright 1968.

sustained as president, with Brian Baillie Snow and Kenneth Maloney Palmer as counselors.

Houston East Stake was organized from portions of Houston (Texas) Stake by Elder Spencer W. Kimball of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. Martell A. Belnap was sustained as president, with George Allan Mortimer and Fred Arthur Turk as counselors.

East Midvale Stake was organized from portions of Midvale (Utah) Stake by Elder Mark E. Petersen of the Council of the Twelve. Reed Kent King was sustained as president, with C. Max Caldwell and Clinton Louis Cutler as counselors.

There are now 457 stakes functioning in the Church.

6 A \$300,000 fire destroyed the LDS chapel at Huntsville, Utah. President David O. McKay's home ward is one of two wards using the building.

11 As petitions were being circulated to place the liquor-by-the-drink proposition on the ballot next November in Utah, President David O. McKay made a statement that concluded: "I urge members of the Church throughout the state, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for 'liquor by the drink.'"

The First Presidency announced the appointment of two temple presidents: Zachariah Evans Brown, a supervisor and ordinance worker at the Salt Lake Temple, as president of the New Zealand Temple, and Dougald C. McKeown, serving in the London (England) Stake presidency, as president of the London Temple.

The First Presidency announced the calls of Milton E. Smith and Allen E. Litster as mission presidents, with their fields of labor to be announced later.

12 Weber State College Stake, a student stake, was organized at

Ogden, Utah, by Elder Thomas S. Monson of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. E. LaMar Buckner was sustained as president of the stake with Paul W. Bott and Peter Wendell Johnson as counselors. This is the 458th stake in the Church.

Antelope Valley Stake was organized

from portions of Mojave (California) Stake by Elder Marion G. Romney of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve. Sterling A. Johnson was sustained as president of this, the 459th stake of the Church, with Willard B. Larsen and Perry L. Fuller as counselors. →



Richard L. Evans

The Spoken Word

"If I am not happy with me"

From a thoughtful observer of human behavior, this sentence seems significant: "If I am not happy with me, other people suffer."¹ Our attitude and actions toward others often depend more upon how we feel than upon what they do. When we are tired or troubled we may react impatiently, severely; but when we are relaxed and untroubled we may react quite differently to precisely the same situation. What we feel inside, what we know concerning ourselves, often determines our reaction to others. Furthermore, people are not likely to be pleasant when they are fighting with their consciences; when they have wronged someone else; when they have a sense of guilt. The commandments, in a sense, are self-enforcing. Sometimes young people decide to rebel, to disobey counsel, to live irresponsibly, and when they do they begin to fight themselves, and so become unpleasant and unhappy wherever they are. This reminds us of a simple observation of Abraham Lincoln: "When I do good I feel good, and when I don't do good I don't feel good." Often, with all of us, it is just that simple—and we may say, as Shakespeare said it, "The time is out of joint," when it may only be we who are out of joint. If we are studying well, doing well, meeting our opportunities and obligations, meeting people without a sense of apology, we are pleasant in our attitude toward others. On the other hand, we tend to dislike those whom we have wronged and mistreated because we dislike ourselves for doing it—and when we dislike ourselves, we dislike others also. It is bad enough to suffer for our own mistakes, but worse to make others suffer for things they didn't do. The remedy is to live in honor and morality and cleanliness and kindness, keeping the commandments, meeting responsibilities so we can avoid accusing ourselves and quarreling with conscience. "When I do good I feel good, and when I don't do good I don't feel good." "If I am not happy with me, other people suffer."

¹D. Neal A. Maxwell.

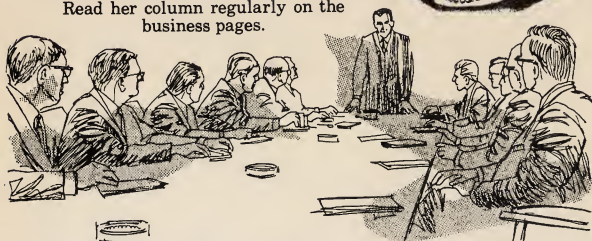
²Shakespeare, *Hamlet*, Act I, sc. 5.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 21, 1968. Copyright 1968.



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New stake presidency: President Al Dean Washburn and counselors Donald Lyle Bigler and Floyd Smith Hollingshead in the Mojave (California) Stake.

18 The First Presidency announced the appointments of three mission presidents, with their fields of labor to be announced later: President Paul H. Dunn of the First Council of the Seventy; Winfield Q. Cannon, and W. Stanford Wagstaff.

The appointment of Lynn Stoddard to the general board of the Deseret Sunday School Union was announced.

The appointment of Lynn R. Wilson to the general board of the Young Men's Mutual Improvement Association was announced.

22 Missionaries serving in the French, French East, and Franco-Belgian missions of the Church are all safe and being provided for during the current general strike in France, it was announced.

25 The First Presidency announced the calls of Warren Brent Hardy, Harold N. Wilkinson, and Robert H. Slover as mission presidents, with their fields of labor to be announced later.

Assignments of some of the recently appointed mission presidents were:

Arthur S. Anderson, Central Atlantic States

Winfield Quayle Cannon, West German

M. Elmer Christensen, Swiss

Wilbur Wallace Cox, Northern California

C. Leland Davey, Canadian

Paul H. Dunn, New England

Allen E. Litster, Andes

Arnold N. P. Roberts, Great Lakes

Milton E. Smith, Central American

Dale T. Tingey, Southwest Indian

28 A 100-foot flagpole was hoisted into place at one o'clock this afternoon between the Tabernacle and the Salt Lake Temple. A United States flag will be flown from the pole with a Utah state flag beneath it.

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Faith of the Clovis Branch

By Virgil N. Kovalenko

● One Sunday morning, President Gary B. Lundberg of the Clovis (New Mexico) Branch of the Western States Mission presented a problem to the priesthood.

"Brethren," he said, "we are in trouble. We have been building this second phase of the chapel for many months. We've asked the brethren of the priesthood to come out and help, and they've responded well. Now our building missionaries have been transferred and our building superintendent has been released. But we still have much to do. We have almost 17,000 square feet of lawn to plant, and in order to do that, we'll have to plow up the entire area. Frankly, I don't see how we're going to get the job done in time to dedicate this building as soon as we want. Are there any suggestions?"

The brethren in the room sat quietly, each thinking of the hours spent away from his family, as well as the urgent desire to complete the chapel. Several proposals were discussed thoroughly. Then the second counselor in the branch presidency spoke up. "Why don't we give the branch a vacation from the building for one week—let the families have one weekend together and then have a general work call?"

After all the proposals had been discussed, President Lundberg summarized: "We'll propose a formal motion to the branch, not just the brethren. We'll make it a family work day and have a building fund dinner." He then asked that branch members participate in a fast and prayer time to last from breakfast time Friday, May 27, to breakfast Saturday morning, May 28. The proposal was unanimously accepted, both at priesthood meeting and at sacrament meeting.

Now the problems facing the branch seemed to multiply. There was the weather to consider. This part of eastern New Mexico is constantly buffeted by winds that sometimes blow in gusts up to 55 miles an hour. It would be impossible to seed and fertilize even a small area under these conditions, much less 17,000 square feet. It hadn't rained in weeks, and the soil was baked hard by wind and sun.

On Wednesday preceding the work day, the sky was bright blue and cloudless. Two of the brethren prepared to soak down the area during the afternoon and early evening. Soon, however, great clouds began darkening the skies. After one particularly loud crash of thunder, the rain began pouring down in torrents. It rained all that night, all day Thursday, and all Thursday night.

As President Lundberg was going about his work on Friday, he looked up at the cloud-darkened sky and prayed, "We thank thee, but we have had enough for right now. We don't need any more until the grass is in. We need Friday to let the water soak in." That afternoon and evening lightning flashed through the sky from horizon to horizon, but Clovis was dry. The wind picked up, and the combination of heat and wind evaporated much of the standing water.

Saturday morning found several brethren with hoes, rakes, shovels, and other tools at the chapel at 5:30 a.m. The sun was already climbing high in the atmosphere, and there was no wind! The branch members continued coming. As the ranks swelled, the equipment was put into motion. At noon President Lundberg asked all the workers to congregate in the Junior Sunday School room, where he recounted the unusual behavior of the forces of nature. He then asked everyone to kneel as he offered a prayer of thanksgiving. More than 150 members of the branch knelt in humble gratefulness, in a unique oneness of heart and soul.

A branch dinner never tasted so delicious. Then the workers returned to their tasks, and inevitably, good-natured relaxation started slowing down the work.

A sudden gust of wind burst upon the workers as if to warn them they hadn't much time. Almost in unison, everyone looked to the sky and beheld the dark clouds gathering again. There remained only a small patch of ground to seed and fertilize, rake over, and roll to pack the soil. That was quickly done and the grounds and building were just as quickly cleaned up. The work day was over.

That evening a baptism service was scheduled, and as it got underway, the wind began to blow and rain to fall. Afterwards, members of the Church living near the chapel said that it was the strangest shower they had ever seen in Clovis. The rain clouds seemed to hover over the chapel area and to burst as a final benediction on the efforts of the Saints. Members living on the opposite side of town reported that they did not have any rain during that period.

The culmination of all the dreams and prayers of the branch members was reached just four months later when, in September 1966, President Verl F. Scott of the Western States Mission offered the dedicatory prayer on the building. ○

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Bufs and Rebuffs

"Burn the Book"

Thank you for such a wonderful May issue. The stirring search for the truth by the late Elder Don Vincent di Francesco thrilled us to the depths of our souls. To think that he spent almost three-quarters of his lifetime searching for the truth and then baptism, seeking that which some of us take for granted, and that so many throw away.

The series "Lest We Forget," by Albert L. Zobell, Jr., is truly grand. To many converts, when we hear talk of "the temple," we automatically think of Salt Lake City. But the account of the Manti Temple brought me up short. We have heard and repeated the stories of the miracle of the seagulls, and how the bulbs of the sego lilies provided food for the pioneers. But never have we heard of the miracles of the "pigweeds," and of the repulsion of the rattlesnake invasion, nor did we know that the prophet Moroni had been that far west and had divinely foretold the temple's construction. Brother Zobell has a happy knack for choosing subject material for his series.

Margaret Frantz Everett
Port Jervis, New York

"Convergence of Science and Religion"

In his article, "The Convergence of Science and Religion" [February], Dr. Charles H. Townes rejects the opinions of both Laplace and Einstein that there are absolute facts knowable by unaided reason. Mormon doctrine seems to agree with the latter portion of his proposition—that, indeed, something more than reason is required to know absolutes. However, when he denies the possibility of knowing absolute truth by any means, one may feel moved to ask him how he "knows" that! He is, of course, a quantum physicist and believes in the law of probabilities (change). Yet today we find many physicists very uncertain about the principle of uncertainty, and Professor Gerald Feinberg of Columbia University has shown that the dogma of the speed of light barrier is quite unnecessary.

Perhaps it is only fair to recall that Dr. Townes wrote this article in early 1966 in consideration of the Protestant and Catholic religious tradition. It is no surprise, therefore, to find it out of date and far from relevant to Mormonism.

Robert F. Smith
Ontario, California

The Savior at Bountiful

The April issue carried an article, "The Mormon Pavilion at HemisFair '68," which carried an untrue statement. On page 23, the author says, "This sub-theme [the Savior came to America] will be graphically illustrated by a large color translite by John Scott, noted American illustrator, depicting the Savior in the midst of the ruins of Zarahemla, and surrounded by those in America who had survived the holocaust following the Lord's crucifixion in the Old World."

The Savior appeared to what survivors in Zarahemla? In 3 Nephi 9:3 we read, "Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof." Also, in 3 Nephi 11:1 we read, "And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful. . . ." Thus, it is apparent that Christ appeared in Bountiful, not Zarahemla.

Elder Russell Williams
Texas Mission
Lubbock, Texas

Temple Windows

I had the good fortune to attend two October conferences during the last four years, and thoroughly enjoyed every minute of the experience. I kept my eyes open for anything out of the ordinary in Salt Lake City, especially in the temple surrounds. I noticed the difference in the number of windows in the two towers of the temple, one tower having five windows and the other only four windows. Naturally, I was intrigued, and I wondered if there was any significance in that discrepancy.

On my last visit two years ago I decided to make inquiries and was astounded when the person in charge of the bureau of information on Temple Square said he had been attending the temple for years and had never noticed any difference.

Now, in the April issue, page 2, I see a sketch of the temple with five windows in each tower. Can anyone tell me why there are four windows in the west tower and five in the east tower?

H. E. Robinson
Hessle, Yorkshire, England

The east tower is 20 feet higher; it has an extra room and therefore an extra window. Yes, the artist erred.

Alcoholic Substitutes

The article in April's "Today's Family" on substitutes for alcoholic beverages was most welcome. The problem of recipes calling for wine and other liquors has been discussed often among my friends here in Denver. The suggestions of previous months that have been given for Sunday meals, which I often use throughout the week, particularly on Primary day, are also especially useful.

Elizabeth Clawson
Denver, Colorado

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Awake! Arise!	Stickles	E
Beautiful Zion for Me	Daynes	E
Bless Ye the Lord	Ivanoff	E
Brother James Air	Jacob	M
Come, Come Ye Saints	Robertson	D
Come, Come Ye Saints	Cornwall	M
For the Beauty of the Earth	Davis	M
Glory to God	Kessel	M
God Is Holy	Eberlein	M
God So Loved the World	Stainer	E
Gospel Gives Unbounded Strength, The	Schriner	E
Gospel Is Truly the Power of God	Schriner	M
He Watching Over Israel	Mendelssohn	M
Here in This House	Howorth	M
Holy City	Arnold	MD
How Beautiful Upon the Mountains	Harker	MD
I Shall Not Pass Again This Way	Effinger	E
If Ye Love Me, Keep My Commandments	Caribon	M
In My Father's House	MacDermid	M
Jerusalem, O Turn Thee	Gounod	M
Jesus, Name of Wondrous Love	Tiltcomb	M
King of Love, My Shepherd Is	Shelley	D
Let Not Your Heart Be Troubled	Foster	M
Let Us Oft Speak Kind Words	Gates	E
Lo, My Shepherd Is Divine	Haydn	MD
Lo, What a Beautiful Rose	Prætorius	M
Lord Bless You and Keep You	Lutkin	E
Lord Is a Mighty God, The	Mendelssohn	M
Lord Hear Our Prayer	Verdi	MD
Lord Is My Shepherd, The	Richards	M
Lord's Prayer	Gates	M
Lord's Prayer	Robertson	MD
May Now Thy Spirit	Trehorne	M
My Redeemer Lives	Gates	M
Now Let the Heavens Be Joyful	Chambers	M
Now Thank We All Our God	Holler	E
Now Thank We All Our God	Bach	M
O Brother Man	Robertson	M
O Cast Thy Burden Upon the Lord	Aulbach	E
O Come, Let Us Worship	Mendelssohn	M
O God, Our Help in Ages Past	Cornwall	M
O Lofly Mountains	Cannon	M
O Loving Savior, Slain for Us	Auber	M
O Worship the King	Cornwall	M
Onward Ye People	Sibellus	M
Open Our Eyes	Macfarlane	D
Open the Gates	Jenkins	M
Poor Wayfaring Man of Grief	Durham	M
Son of Man	Robertson	M
Spirits of God	Neidlinger	M
Still, Still With Thee	Shelley	M
Thanks to Thee, O Lord	Hamel	M
Th at Blessed Easter Morn	Caldwell	E
Verdant Meadows	Hamel	M
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With a Voice of Singing	Shaw	M

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These Times

Ending the War in Vietnam

By Dr. G. Homer Durham

President, Arizona State University

● Nearly everybody has ideas on
how to end and win the Vietnam
war.

Oriental history is different
from the experience that runs
through the Mediterranean-west-
ern Atlantic world. I began the
systematic study of modern China
(since 1842) some thirty-five years
ago. It is a difficult history to
grasp. I am far from being expert
in Asian thought and culture. And
China is but one, if the largest,
cultural portion of Asia. But here-
with is my particular "trial bal-
loon." The following projection,
as always, is fabricated purely on
my own responsibility.

My scheme has a prologue. It is
not very useful. The data, the
times, the cultures, the circum-
stances are never comparable. A
prologue only helps set the stage.
South Vietnam is struggling for
its independence. My prologue
presents the eighteenth century
case of the American struggle for
independence. The American revo-
lutionists had to defeat the British,
Britain's Hessian allies, the Amer-
ican Tories, and the American
Indians manipulated by the British
and by the American Tories. The
American revolutionists had the
direct help of the French.

The U.S. today is assisting
South Vietnam. How do we get
out?

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"North Vietnam will probably not be 'defeated.'"

How did the French get out of the American revolution? And out of the United States?

How does the United States get out of Vietnam? Or does it?

French influence was finally withdrawn from the United States. But there were complications. French influence, agents, and supplies entered the American conflict as early as 1775. There was sharply increased activity thereafter. A "pro-French" party was visible in the Continental Congress from 1776 onward. It continued as an active force in the Congress of the United States through the administration of John Adams. With the rise of Napoleon and the assumption of office by Jefferson in 1801, the French "party" declined and faded, or was absorbed by the Jeffersonians. The Louisiana Purchase of 1803 marks part of the process. We bought it from the French. A memory of past French influence received sentimental interest with Lafayette's farewell visit in 1824. The high-water mark of attempted French influence in the internal affairs of the United States occurred between 1791 and 1794. It created rifts both in Congress and in Washington's cabinet. It was dispelled only by Washington's firmness.

The French (at sea) and Washington (by land) defeated the British at Yorktown in October 1781. This opened the way for the Treaty of Paris, 1783, which recognized American independence. Shortly after Yorktown, the French military withdrew. French political influence, however, con-

tinued in the American government, and in attempts to influence the American government, for some 20 years after Yorktown. The 20 years ended with an undeclared naval war against the French, fought by John Adams, second President of the United States. John Adams and his policies were, I feel, correct. But his fellow citizens at the time did not so judge. Adams' war against France cost him reelection in 1800. His successor, Jefferson, was the beneficiary.

How long will the United States remain in Vietnam?

The reader has to draw his own conclusions, if there are any. We can only speculate at this time. Deeply involved, it will not be easy to withdraw. The far simpler instance of French involvement in the less complicated world of the American revolution illustrates. In 1968, we are still "in Korea" 15 years after the armistice of July 1953.

Any eventual American withdrawal from Vietnam could be much stickier than withdrawal of French influence from U.S. affairs after Yorktown. American withdrawal will probably have repercussions in South Vietnamese domestic affairs. Adams and Jefferson, collaborators in producing the American Declaration of Independence, also served in Paris together in the days of 1777. They and their families became warm friends. But political differences concerning American-French relations later brought Adams and Jefferson into conflict. Their friendship was not repaired for nearly 25 years, near the end of their lives. Both died on July 4, 1826. It was the semi-centennial of the Declaration of Independence, the resolution that Adams pushed through the Continental Congress and the words of which Jefferson drafted.

The American presence today is having influence on South Vietnamese politics. Has the South Vietnam "Yorktown" been fought? How much longer, after the South Vietnamese "Yorktown" and the assurance of South Vietnamese independence, will American political involvement continue? With what consequences? For them? For our internal, for our external affairs?

So much for the lengthy problem. Now for the hypotheses.

In order to end the war in Vietnam, there will probably be no Yorktown at which the North Vietnamese will be "defeated," the Viet Cong troops captured, and civil administration restored to South Vietnam's population centers. It is not that kind of war. The Viet Cong avoid "positional" warfare. They lure our positional forces into unknown terrain, then silently attack. The best indication as to what kind of war it is requires reference to the guerrilla conflict as the Viet Cong waged it against the Japanese, the French, and the South Vietnamese for thirty years. Models of guerrilla warfare have been provided by Chu Teh, Mao Tse-tung, and Lin Piao. Their successes against Chiang Kai-shek, 1927-1949, have come to form part of the literature of military science.

Chiang Kai-shek began wars of extermination against the Chinese Communists in 1927. He had well-formed armies, modern weapons, tanks, and aircraft. The Communists became guerrillas, living from the land, using captured weapons. Chiang drove the Communists from the cities with his armies. Victories seemed almost total. Yet by 1937 Chiang himself was the prisoner of Mao, held in a cave, virtually naked. Chiang negotiated his release and maintained a regime in Chungking. The Communists remained

in Yenan. Both fought the Japanese until 1945.

Chiang reentered the Chinese cities, with American help. Then the Americans withdrew, leaving their weapons. By 1949 Chiang was defeated by the Communists. Some of his generals and most of the weapons went over to the Communist guerrillas. Chiang then ruled in Formosa, protected by American dominance of the Formosan Straits, surrounded by an ever-renewed army.

Mao's dictatorial government of China dates conveniently from 1950. It has shown increasing signs of tension, reflecting opposition and discord, since 1966. Mao and his regime inherited the unsolved problems of governing the masses of China. They are experiencing what could be a time of troubles. Can this dictatorship survive? Or will Chiang's guerrillas (or someone else's) eventually reverse the order, prey upon Mao and his regime, until some regime emerges that can maintain legitimate authority with the consent of the governed? The answer may affect the nature of the so-called "American presence" in southeast Asia.

South Vietnam acquired a new constitution in 1967. Elections were held and a government was established. That government, in the long run, has to make its own successes. It must serve the legitimate needs, with the consent, of the South Vietnamese people. This must eventually include their defense against the Viet Cong or any other enemy. The United States by early 1968 had spent thus far in the Vietnam war (according to the Wall Street Journal) more than half of the total it spent for all of World War II. This represents a notable effort, in treasure, to help a young nation. More American lives have been lost in Vietnam than in any other war

except three. This represents a tremendous contribution of what Lincoln called "the last full measure of devotion."

These expenditures of lives and treasure should, ere long, either have supported or have produced a regime. If the South Vietnamese do not want their independence, we cannot give it to them, even with more expenditures. If they do not genuinely want their independence, if we are there because we really need or want their country as a hedge in international conflict, then we have another ball game. A different kind of outcome has to be expected. If both South and North Vietnamese dislike the Chinese and will eventually resist the threat of Chinese Communist overlordship, if the South Vietnamese cannot stand against the Viet Cong, will the temptation come for the United States to assume a role in Southeast Asia, replacing what schoolboys once knew as "French Indo-China" with a permanent "American Indo-China"? This prospect is too distasteful to contemplate.

In the latter case, the United States may have to consider, and to commence, a strategic withdrawal to points that we really must defend for our own national security. Preferably those positions should not be on the continent of Asia, where we can be constantly pricked and enticed by guerrillas into constant, fruitless expenditure of blood and treasure. We need to promote friendship, commerce, and business with offshore Japan, Formosa, Malaysia, and the Philippines. We must not permit the Communists to seduce us into an interminable series of wars on the continent of Asia. Sound economics and sound politics suggest that the United States should seek and find a new course of action. Or we may expend our

resources endlessly in Asia without fruitful results. Meanwhile, internal stress and disagreement will be further generated at home.

The independence and the security of the state, self-preservation, has always been the first concern of foreign policy on the part of all nations.

Accordingly, should there now not come an extraordinary attempt to establish an effective South Vietnamese constabulary? Then must there not also be an effective South Vietnamese periphery established, large or small, within which a stable rural village system and the cities can function? Consideration might begin for the strategic withdrawal of American forces. The past guerrilla business, including Japanese, French, and U.S. involvement, has gone on for more years than either the Korean conflict (active) or World War II's U.S. involvement.

The task of American foreign policy is to cope with and eventually develop separate, divergent relationships with the new socialist-Communist states that have emerged in the last 50 years. History now indicates that there could be as many varieties among them as among the monarchical or democratic states of the past, despite new technologies, despite means of thought control, despite mass media, satellites, and the dependence of individuals on the state for daily bread. If this view is not true, then the course open to the United States of America is to distrust everybody.

We may then exercise two choices. One, like the foreign policy of ancient Rome, would be to undertake to conquer each nearby state, one by one, adding them to an American empire. The dangers, expense, and folly of this policy is shown in the history of Rome. The outer marches were always in turmoil. Internal ca-

capacity for sound government was outrun by internal disorder and costly military operations.

The other choice would be either "splendid" or "hermit-like" isolation.

The American commitment in foreign policy, enunciated in the early years of the republic, was "peace, commerce, and friendship with all nations," entangling alliances with none. The "peaceful," commercial intercourse and "friendship" attempted by the young nation involved us with the Barbary pirates, the "godless" Turks, the "heathen" Chinese, later the Japanese, the "wicked" monarchies of decadent Europe, and the "evil" papist and papal states of the Mediterranean. So believed our forefathers, and so they behaved.

To end the war in Vietnam will, I believe, require, first, a determination on the part of the South Vietnamese to defend and maintain themselves; and second, strategic American withdrawal, conserving our economic, military, and diplomatic power, which must eventually follow.

Expending our power in the interests of building a world of free, independent states (as we have done since World War II) includes the risk that those we help may become divergent states. To some, France is an example, as much as Yugoslavia. In such a world the USA must be capable of maintaining its own independence and way of life. And, at some point, South Vietnam must be permitted to go its own way. It must find its place in the world of Washington, of Hanoi, of Peking, and of Moscow as the USA had to find its way among the super-powers of 1783, as it has to find its way among the powers of 1968, and as it shall have to find its way in the world of whatever powers may yet be in these or future times. ○

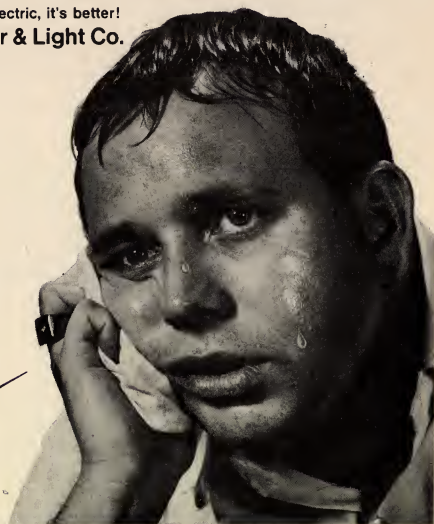
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End of an Era

The wealthy man's daughter was the "apple of his eye," and he wanted to make sure she would be happy. During a talk with his future son-in-law, whom he didn't particularly care for, he asked, "Young man, what would you have to offer in exchange if I give my daughter a sizeable dowry?" After some hesitation, the young man answered brightly, "I could give you a receipt!"

When our lives are not in strict harmony with the teachings of the gospel, it is due to our own inconsistencies, for the gospel is thoroughly consistent.

—President George F. Richards

Man knows his age; woman computes hers.

As he was dying, Napoleon Bonaparte was reported to have said, "I die before my time, and my body will be given back to the earth. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ!"

"There's nothing like cheerfulness. I admire anyone who sings at his work."

"How you must love a mosquito!"

We give advice by the bucket, but take it by the grain.

Our Taber Third Ward elders recently held an outing with their wives. After a delicious Chinese dinner, the quorum president, to our great amusement, found these words inside his fortune cookie: "In order to achieve success, you should always consult your elders."—Cecilie Nelson, Taber, Alberta, Canada

An American in London saw at a party a pretty girl whom he recognized but couldn't place. He walked over to her and said, "How nice it is to see you again," to which she replied, "Thank you, sir." This didn't help much, so he said, "How is your mother?" "She's fine, thank you." "How's your brother?" "Why, I'm sorry, but I don't have a brother." In a panic, the American said, "Well, then, how is your sister?" To this the pretty girl smiled and replied, "She is still Queen."

Children should be taught that they obey their parents in the same spirit that they pay tithing, attend sacrament meeting, or keep the fast once a month.—President S. Dilworth Young

A bore is a fellow who opens his mouth and puts his feet in it.
—Henry Ford, U.S. industrialist

Life Among the Mormons

My husband, a patriarch, one day met on the street a business associate who was accompanied by a Catholic priest. In introducing my husband to the priest, the friend said, "You're something pretty important in your church too, Ernie. What are you called?" "A high priest," was my husband's reply. "Well," retorted the priest, "you outrank me!"
—Mrs. Esther L. Bramwell, Modesto, California

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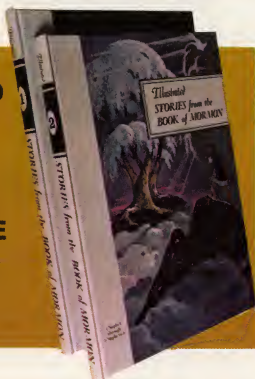
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